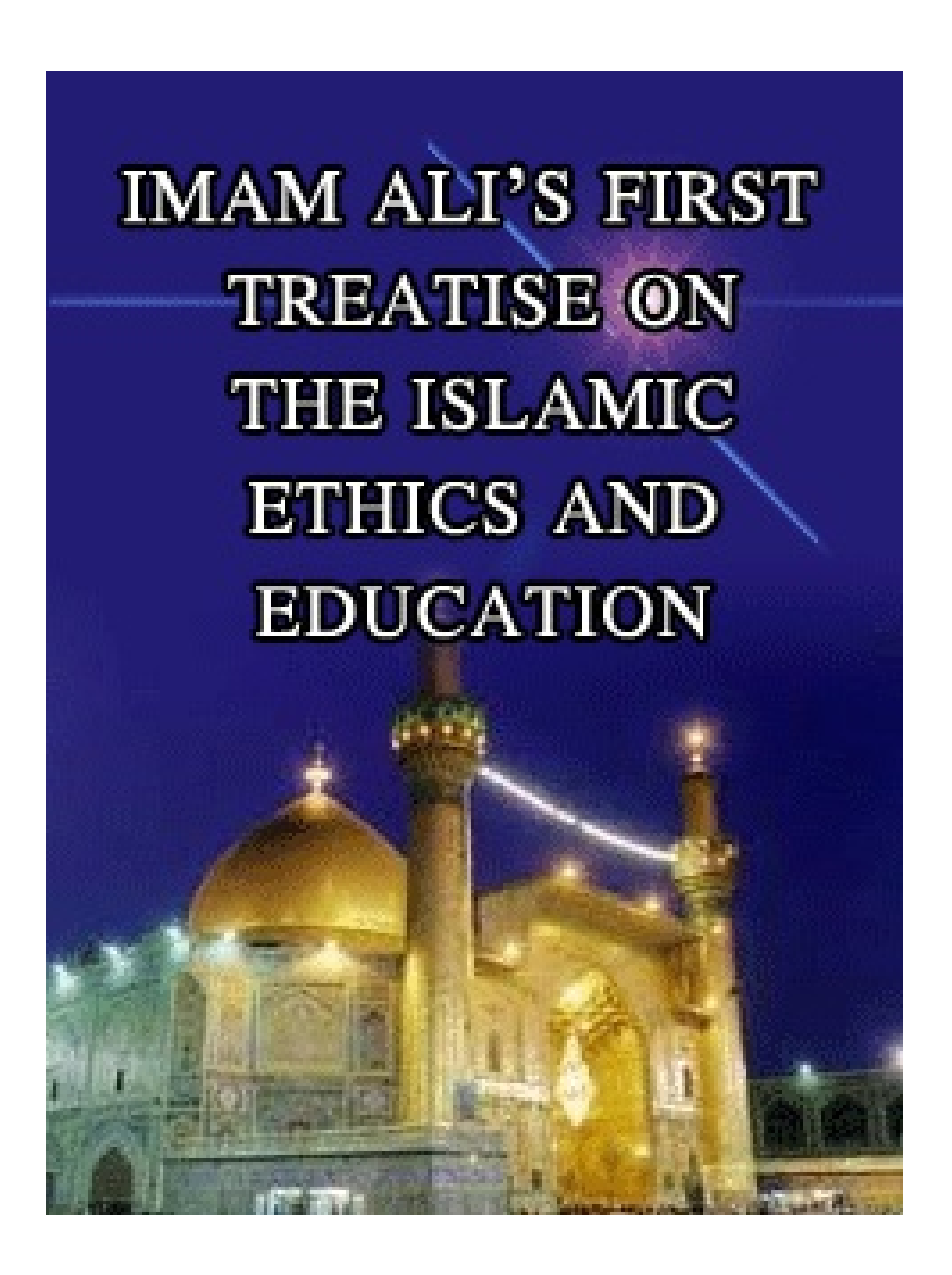

IMAM ALI'S FIRST TREATISE ON THE ISLAMIC ETHICS AND EDUCATION


بسم الله الرحمن الرحیم

IMAM ALI’S FIRST TREATISE ON THE ISLAMIC ETHICS AND EDUCATION

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In The Name Of Allah, The Compassionate, The Merciful

As The human body needs food, clothing and a shelter, so does his soul need ethics and education. A person who is ignorant of the creation facts, who is not nurtured with moral conducts, and is not void of obnoxious traits is only superficially a human being; he is in fact far away from humanity. Regarding this, Sa'di from Shiraz (the famous poet) says:

What makes a human body honorable is his soul; beautiful garment does not make a man;

If eyes, tongues, ears and noses made a man;

Then what would the difference be between a man and a painting on the wall;

Be truly a man, or else you would be

A bird talking human language;

If you could eliminate your fierce nature you would live a human life all life-long.

For this very reason the significant portions of the agenda of the prophets and God-Sent messengers include education and the enhancement of ethical considerations and well-adjusted conducts.

These dignitaries, in accordance with the prevailing situations, have made use of either practical means and suitable behaviors, or sermons and maxims, or treatises.[1]

Among these treasures is the Treatise of Amir Al-Mo'menin (pbnh), which is the topic for the present translation. It is appropriate here to attract your attention to the following points:

?What is Ethics

According to the Islamic scholars,[٢] ethics includes all human traits which are brought about either by heredity or environment and which make up his personality .influencing his deeds, conducts thoughts and speech

"Raqeb in his Mofradat Al-Qur'an says that the two terms "Khalq

creation) and "Kholq" (human traits) are, in fact, identical; but the former refers to) superficial configurations which are observable with naked eyes, whereas the latter refers to the internal powers and innate goodness which are only observable with the [hearts.[۳

Regarding this, Imam Ali (s) has said: "Kholq refers to the soul, whereas khalq refers [to the body".[۴

As the bodies are different among people; some are beautiful, and some are ugly, the souls are different as well; some are nice, others are inhuman. In the final analysis, the structure of human body relies on the rules of creation, which are beyond humans to tamper with; whereas sour behaviors and traits are for the most part learned and .are formed through hardships

Ibn Moskuye in his book Teharat Al-E'raq writes," kholq is one of the traits of human :self which entices man to carry out his daily affairs without thinking. It is of two types

Some part of it is natural and rests on the human nature. An example is when a man becomes furious over minor things or fears insignificant events or becomes happy or .depressed

The other part of it relies on our customs and practices. This part at first rested, no doubt, on thought but later, due to practice and repetition takes on a habitual status; [then it works with no thought at all."[۵

Thus, our physical traits are not considered as our ethical traits unless they have become constant. For instance, a person is not given the trait of generosity by just ;randomly involving in generous affairs

.neither is he termed brave by just randomly engaging in brave actions

Thus traits take on kholq status only when they manifest themselves as constant [occurring with no thought considerations.[۶

But this does not contradict the optional nature of these traits since man is capable of either carrying them out or avoiding them as a whole,[۷] although it is hard to stop [doing habitual things.[۸

Fur there more, as it is proven elsewhere, since from the beginning he could either make the habit or abandon it, thus he has been free

[From the beginning to make the options he likes.[۹

The need for ethics in life

In order for a man to enjoy all his instincts and wishes to a logical degree, to live at peace with others and to attain prosperity both here and in the hereafter, he has to .observe ethical standards

The advancements and degenerations of human societies do not depend solely on sciences and material progress. Rather, it is the observation of these ethical :standards which bring about either prosperity or fall of such societies. The poet says

Ethics keeps the human race alive, A tribe of humanity which lacks ethics is doomed to .die

At times, the lack of observation of one of the ethical standards might create a human disaster such as the world wars[۱۰] or affects the well-wishes of a well-doing person. On the contrary, observing such standards saves a man who is going to fall, or covers .his faults

Thus, ethics is a requirement for both statesmen and the Messengers of Allah. That is ,why, the magnificent Qur'an, after eleven swearing

emphasizes that: A delivered is one who purifies his soul of ethical corruptions and a :wretched is one who corrupts his soul

"قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا"

He will indeed be successful who purifies it (the soul) and he will indeed fail who" [corrupts it".[١١

The Prophet (s) was appreciated by God for holding the highest degree of ethical :codes

"و إنّك لعَلى خُلُقٍ عَظِيم"

[And most surely you conform (yourself) to sublime morality."[١٢"

And the secret for his appointment to the prophetic mission was his attainment of .highest degree of sublime morality

But unfortunately, the present world, especially the West, has turned into robots .lacking souls and morality codes

Alexis Carls, the renowned French scholar, writes in this regard, "We have lost all of our religious commands. The present generations are ignorant of commands, such as, living in moderate, honesty, responsibility, cleanliness, self-control, love towards others, and courage. Such things are doomed as senseless and are made fun of by .younger generations

The modern man recognizes no lie principle except enjoying worldly pleasures." Everybody is the slave to his pride and as a crab is ready to annihilate his fellow-.human beings

The very first social conducts have changed; chaos is the rule of the day; marriages" .are no longer considered as bonds between husbands and wives

At the same time, the material and mental conditions have produced such" .environments in which children are considered just as nuisances

Thus, all those principles on which our grand fathers laid their ways of personal and"
[social lives, are now just gone."[۱۳

The Advantages and Favors of Ethics

In the ethical guide-lines

of Islam, the praiseworthy temperaments are of two types: the advantages of ethics .and the favors of ethics

:Among the advantages of ethics are the following

The cleanliness of body and dress, good humor and smile, respect for others, .politeness of speech, visiting the sick, avoidance of haughtiness, and suspicion

But those human traits, such as magnanimity, justice, keeping promises, trustworthiness, and manhood, which are considered as true human traits, are among favors of ethics. The important point is that attaining the advantages of ethics is more or less possible for nearly everybody: every body could do so by exercising doing the right things such as treating people justly and politely and visiting the sick .and avoiding haughtiness

But the attainment of the favors of ethics and superb human traits is extremely difficult. Not everybody could reach them. Only those individuals could reach such a status, those, who possess high souls and are in control of their selves and who are in .the habit of respecting human principles and obeying God

The great messengers of God, by using the sublime Islamic education, have attempted to encourage people to engage in ethical affairs. The Great Messenger of Islam has said

"افضلُ النّاسِ ایماناً احسَنُهم خُلقاً"

"From the viewpoint of religion, the best people are those who are well-behaved"[۱۴]

On the other hand, the Great Messenger of Allah has mentioned that the reason of his .prophetic mission was to perfect the ethical training

:Imam Ali's has said

"ذَللوا اخلاقَکُم بالمحاسِن وقُودُوها اِلی المکارِم"

"By engaging in good traits, tame your character and then move it toward the sublime

[human traits.[۱۵

The narrator says: I asked Imam Sadiq (s) what the limit of good humor was. He :answered

"تُلَیِّنْ جانِبَکَ وتُطَیِّب کَلامَکَ و تَلقی اَخاکَ بِبِشْرٍ حَسَن"

You should treat people kindly, you should speak politely and meet your brethren" [good naturedly".[۱۶

A man came to Imam Sadiq (s) and said: O son of God's Messenger, let me know what ,favors of ethics are. Imam as-Sadiq (s) replied to him

"العَفْو عَمَّن ظَلَمَکَ وصِلَهُ مَنْ قَطَعَکَ وإعْطَاءُ مَنْ حَرَمَکَ وقَولَ الحقِّ ولَو علی نَفْسِک"

Forgive anybody who has done you unjustly; connect with anybody who has cut his" relations. Give to anybody who has deprived you of what you deserve, and tell the [truth even if it is not to your benefit.[۱۷

In his Sahife Sajjadieh, better known as Makarem Al-Akhlagh "The favors of ethics," :Imam Ali Ibn al-Hossein (s) invokes God by saying

"اللّهُم صَلِّ علی محمد وآله وسَدّدنی لأن اُعارِضَ مَنْ غَشَّنی بِالْنُصْحِ واَجْزِی مَنْ هَجَرَنی بِالبِر واُثِیبَ مَنْ حَرَمَنی بِالبَذْلِ واُکافِئ مَنْ قَطَعَنی بِالصِلَهِ واُخالِفَ مَنِ اِغْتابَنی اِلی حُسْنِ الذِکرِ واَن اَشْکُرَ الحَسَنَه واُغْضِی عَنِ السَیّئهِ"

O God, send your Blessings to Mohammad and his offspring and help me do favor to" anybody who played me wrong; please help me treat kindly any body who has ignored me and let me be generous to those who have denied me my rights. Let me remember those who have betrayed me; let me appreciate those who do me favors; [and let me forgive the wrong-doings"[۱۸

The Great Messenger, who had been badly hurt by the Qoreish, forgave them when .he conquered Mecca

He let

.Abu Sofyan’s house as a shelter for people

In the Saffein war, when Imam Ali (pbus) observed that Mo’awiya had so inhumanly denied Imam Ali’s army the water of the Euphrates, asked Imam Ali to do the same to Mo'awiya army. But he answered, "we will not retaliate for a wrong; we will not deny ".them the use of water

When an impolite shopkeeper poured trash over the head of malik al-Ashtar, an important officer in Imam Ali’s army, Malik went to the mosque and prayed for him .and forgave him

When Imam Zain Al-Abedin (s) was insulted by a relative, he went to his house telling :him

"فِان کُنْتَ قَدْ قُلْتَ ما فیَّ فانا استغفرُ اللّه مِنْهُ وان کُنْتَ قُلْتَ ما لَیسَ فیَّ فغَفَرَ اللّهُ لَکَ"

If what you say is true, I ask God to forgive me. But If what you say is not true, then I" ".ask God to forgive you

The above-mentioned cases and similar events which are recorded from the Prophet .and the Imams of Islam in their diaries are among the favors of ethics

.Thus, there are differences between the advantages and favors of ethics

The advantages of ethics are usually a means for material welfare, but the favors of ethics are a way to the attainment of spiritual advancement. The former provides our .lives with discipline; whereas the latter satisfies human sublime tendencies

The former are in harmony with personal desires and legitimate self interest, but the .latter deal with interest in others

All messengers and Imams of Islam completely enjoyed the favors of ethics. But among their

students there are few who are in possession of these assets. Any body who possesses these assets should be thankful to God. Those who lack them should try to ".have them. In this regard Imam Sadiq (s) has said

"إِنَّ اللهَ عَزَّوجَلَّ خَصَّ رُسُلَهُ بِمَكارِمِ الاخْلاق فامْتَحِنُوا اَنْفُسَكُم فان كانت فيكُم فاحمَدوا الله واعلموا اَنَّ ذلك مِن خَير وإن لا تَكُنْ فاسْئَلُوا الله وارغبوا الَيهِ فِيها"

God has provided His Messengers with favors of ethics. Thus, examine yourselves, if" you have them, be thankful to God for these precious assets; if you lack them ask God [to let you have them."[١٩

A person who enjoys the ethical favors possesses a high soul and therefore performs .good deeds not out of his material interest but rather for God

Imam Ali (s) says: "I am amazed when a Moslem goes to another Moslem for some .help but he is turned down

"فَلَو كان لا يَرجُو ثَواباً و لا يَخشى عِقابا لقد كان يَنبَغى لَهُ ان يُسارِعَ الى مَكارِمِ الاخلاقِ فانها ممّا تَدُلُ على سَبيلِ النجاه"

Even if he did not expect reward and did not fear the Hereafter, he would be better" [off if he turned to the ethical favors, for they will lead a man toward goodness"[٢٠

A man from desert came up to the Messenger of God asking him, "O Messenger of God, sometimes a man fights for booty, sometimes for fame and sometimes for the "?recognition of his bravery; which one of these ways is right

:The Prophet (s) answered

"مَنْ قاتَلَ لِتَكُونَ كَلِمَهُ اللهِ هِيَ العُليا فَهُو فى سَبيل الله"

That is the"

[one who fights so that God's name would be in focus[۲۱

.(This type of prayers is called "the prayers of free men" by Imam Ali (s

"اِنَّ قَوماً عَبَدُوا الله رَغبَهً فتِلکَ عِبادهُ التُجّار واِنَّ قَوماً عَبَدُوا الله رَهْبَهً فتِلکَ عِبادَهُ العَبید واِنَّ قَوماً عَبَدُوه شُکراً (حُباً) فَتِلکَ عِبادَهُ الأحرار"

Some people pray God out of their desire to go to the paradise; this is businessman's .prayer

Some people pray God out of their fear of punishment; this is the prayer of the slaves. [But some others pray God out of their love for God; this is freeman's prayer.[۲۲

In some Islamic traditions the cases of ethical favors are enumerated. For instance, in :Ibn Bekir's tradition from Imam as-Sadiq (s) it is said

"قُلْتُ جُعِلتُ فِداکَ وما هِیَ؟

قال: هُنَّ الورَع والقَناعَه والصَبر والشُکر والعِلم والحَیاء والسَخاء والشَجاعَه والغَیره والبِر وصِدق الحَدِیث واَداء الأمانه"

I asked Imam as-Sadiq (s) what the ethical favors were. He answered, "They include self – control, contentment, patience, thanking God, forbearance, modesty, [generosity, bravery, emulation, good deeds, truthfulness, being a good trustee."[۲۳

The Role of Education

The term (Ta'leem), which is derived from ilm (knowledge) means to teach, and the .term "tarbiat" is derived from "rebv" meaning nurture

Animals, when born, know their duties and plans of life through their instincts. They .would need no instructors

The young fish, after being hatched, knows how to swim, breathe, feed, protect itself .against enemies, and how to reproduce. It would not need being taught

The insect Anopheles is vegetarian but because the new-born insects should feed on worms, the mother hunts a special worm, stings it so

that it is paralyses. In this way, the mother provides its new-born with fresh meat. .The mother does it through her instinct; not through training

The bee sucks the sweet nectar, turns it into honey, makes symmetrical shelters and divides the affairs of the hive among individual bees all because of divine inspiration .and natural instincts

"واَوحَى رَبُّکَ الی النَحلِ اَنْ اتَّخِذِی مِنَ الجِبَالِ بُیُوتاً ومِنَ الشَجَرِ ومِمَّا یَعْرِشُونَ"

And your Lord revealed to the bee saying: Make hives in the mountains and in the" [trees and in what they build."[۲۴

This is the fact which is brought about by Prophet Moses (s) and his brother when they :introduced their God to Firon

"قالَ فَمَن ربُّکما یا موسی قال ربُّنا الذی اعطی کلَّ شیٔ خَلقَه ثُمَّ هَدی"

Firon said: And who is your Lord, O Musa? He said: Our Lord is He Who gave to" [everything its creation, then guided it (to its goal).[۲۵

;The Giver who provided the flower with nectar and the clay with soul

.Gave anybody anything which He deemed necessary

But man, in carrying out his daily duties and arriving at perfection needs more than instincts and innate inspiration: besides being equipped with wisdom, he needs .instructors

He would perhaps walk like animals if he were not helped. He would most probably be :dumb if words were not put in his mouth. Moulavi says

.A deaf turns out to be a dumb; the speaker is the one who has heard from the mother

Thus, in order to recognize facts of the world and to appreciate the secrets of .creation, man needs a teacher

.Without an instructor, man is unable to grasp such secrets

Man needs an instructor to nourish his physical and spiritual capabilities and to arrive at his ideals and to prune the wicked parts of his character, If God's Messengers had not risen to correct man, he would, no doubt, have had a much worse life than the :Middle Ages. In this regard the Holy Qur'an says

"لقـد مَنَّ اللهُ على المؤمنين اِذ بَعَثَ فِيهِم رَسُولاً مِنَ اَنْفُسِهِم يَتْلُوا علَيهِم آياتِهِ ويُزَكِيهم ويُعَلِّمَهُمُ الكِتابَ والحِكْمَةَ وانِ كانوا مِن قَبلُ لَفِى ضَلالٍ مُبين"

Certainly Allah conferred a benefit upon the believers when He raised among them" an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that [they were surely in manifest error."[۲۶

As you will observe the appointment of a messenger among the corrupted people to .guide them was one of God's assets

Still in another verse, God considers the educating of the messengers as true life, :those not receiving it are considered as dead

"يا ايُّها الَّذِينَ آمَنوا اِستجيبوا لِلهِ وللرسولِ اِذا دَعاكُم لما يُحييكُم"

O you who believe! Answer the call of Allah and His Apostle when he calls you to that" [which gives you life".[۲۷

Education is the Bringing up of Capabilities

Sometimes we make a thing out of something without any internal attraction inside that "something". For instance we make furniture out of a piece of wood by working .on it. Thus, a character or feature is created

But some other time, a thing has got internal impetus for change and becomes .something else

In This case guidance is necessary and in many others lack of guidance may mislead the object. An example is the child who has the innate capacity for sucking its mother's breast and acquiring knowledge. However, if it is not directed to the right way, it may either die from hunger or stay ignorant or might suck some dangerous objects in place of its mother's breast or might learn some pernicious knowledge which might harm it. This change of the innate capacity into practical acts is called .education

Thus, education is not industry; rather the subject of education should be an .organism which has innate capacity for development

Since man has some innate capacities such as truth-finding, ethical conscience, love for beauty, love for freedom, self-interest, and love for life he needs an instructor .who will bring out these capacities and lead them in the right direction

Quanttime, the famous French psychologist believes that man's soul has four dimensions at the time of birth, i.e. man has the following four capacities at the time of :his coming into this world

:The Scientific and Rational Capacity or The Fact-Finding Capacity .١

The advancement of science, the discovery of the secrets of creation, the human .perseverance in finding facts all stem from this dynamic capacity

:Ethical Conscience .٢

Man is created in such a way that he enjoys doing good deeds, justice, showing piety, .discipline, self-control, bravery, sacrifice, and truthfulness

On the other hand he abhors injustice and lies, uncleanliness and debauchery, .untidiness and indecision, meanness and indifference, and the like

:Love for Beauty -٣

Man cares

for the beauties in nature such as the blue starry sky, magnificent flowers and sceneries, limpid water with fish swimming in it, beautiful birds, deer in the desert, pleasant songs, elegant paintings, poems, and chirographies and gracious statures. .This very capacity has made man create art and enrich life as a whole

:The Capacity for Worshiping -۴

Man believes in God from the bottom of his heart. He has worshiped God throughout the history and has consecrated this worship. To keep this consecration and hollowness, he has endured lots of hardships.[۲۸]

With regard to the above issues a good instructor is the one who guides all man's .innate capabilities in the right direction and does not let these abilities go astray

For instance, man has sexual drive but he should guide it in the right way. Its suppression does not solve any problem. Man loves arts and beauty and must make use of them in the proper way. He should not deprive himself of these assets. Educating and nourishing man's skills is in harmony with the innate characteristic of :religion. In this regard the Holy Qur'an says

"فاقِم وجهَکَ لِلدِینِ حَنیفاً فِطرَتَ اللهِ التی فَطَرَ الناسَ عَلَیها لا تَبدیلَ لِخَلقِ اللهِ ذلک الدِّینُ القَیِّمُ"

Then set your face upright for religion in the right state-The nature made by Allah in“ which He has made men; there is no altering of Allah's creation, that is the right religion.”[۲۹]

Animals Have limited Potentials for Education

Animals know their ways of life by instinct. These innate inspirations, which manifest .themselves as instincts, drive them toward a limited state of perfection

However, some animals such as dogs, horses, elephants, monkeys, dolphins, foxes and bears possess a higher status of intelligence. They could be trained to protect the herds, the police, and to purchase commodities, and to perform circus performances. .We have all seen such extraordinary performances in the films and elsewhere

But, it is to be noted that the sphere of animal performances is highly restricted because their capabilities are narrower than those of man. For this reason, however hard we try to train them, they will never be able to solve mathematical problems, analyze the inside of the atom, make space-ships to be sent to the Mars or to the Jupiter, to discover medical relief's for hard-to-cure diseases, to cure TB and cancer .sufferers and finally to carry on surgical operations on hearts, brains and kidneys

This is only man who can, through right education, discover everywhere and solve problems and manifest his capabilities and make himself "God's substitute on the ."earth

Education Versus Training

As we saw before animals naturally recognize their good and evil, their food locations, and their ways of life. In this way, their capabilities manifest themselves. On the contrary, man knows neither his pains nor their remedies, neither his friends nor his foes, and possesses neither instruments nor his defense mechanisms. He has :obtained all these through education and experience

"واللهُ اخرَجَكُم مِن بُطُونِ اُمَّهاتِكُم لا تَعلَمُونَ شَيئاً وجَعَلَ لَكُم السَمْعَ والابصارَ والافئدةَ لعلكم تَشْكُرونَ"

And Allah has brought you forth from the wombs of your mothers – you did not know“ anything – and He gave

[you hearing and sight and hearts that you may give thanks."[۳۰

In order for man's skills and capabilities to flourish in diverse dimensions such as talking, having high morals, walking, living honestly, and loving justice, he needs instructors. Thus, education helps him improve his knowledge and culture; whereas training is employed to direct his innate capabilities and his spiritual dispositions. An educator teaches him the things he does not know, whereas a trainer guides his .innate abilities in the right direction

Ethics Versus Education

In the past Education was a branch of ethics. It dealt with the educating children and bringing forth their skills. In books written on education the encouragement for learning science and the ways of learning useful sciences were emphasized.[۳۱] But because of its significance in the lives of people, education raised itself from an inferior position to a completely independent branch of science, now there are ".numerous valuable books and resources written on it

Since Imam Ali (s) in his erudite letter has emphasized numerous issues in education and has provided us with great samples of the advantages and favors of ethics we ."have called his article "the first treatise of Ethics and Islamic Education

The Wrong–Doer Needs an Innocent Instructor

As we saw above, wisdom of man does the functions of instincts of animals. However :these two are different in many respects

a) An instinct, works without the consent of its holder. It does not go astray. Bees have always built their hives hexagonal and ants have always halved the wheat seeds in two halves in order to stop their growth in their under-ground shelters. But being equipped with free-will, man does not have to function in accordance with wisdom's guidelines. Animals have recognized their development through the guidelines of .genesis and have to go forward without their approval

"ما مِنْ دابَّهٍ اِلا هو آخذٌ بناصِيتِها اِنَّ رَبِّی علی صِراطٍ مُستقیم"

There is no living creature but He holds it by its forelock; surely my Lord is on the“ [right path.”[۳۲

"اِنّا هَديناهُ السَبيلَ اِمّا شاكراً واِما كَفُورا"

Surely we have shown him the way: he“

[may be thankful or unthankful."[۳۳

b) An instinct performs an action without any error, but the wisdom makes mistakes when arriving at conclusions from the premises. The environment, lack of sufficient knowledge, wrong education, out-of-place prejudice, lust and anger, and the like, all have their fatal consequences on our wisdom. In this way man is prone to commit mistakes. Thus, he will need an innocent instructor. It is for this reason that God has sent messengers and Imams to guide people. Imam Musa Ibn Jaafar (s) in his famous .treatise tells Hisham

"اِنَّ لله على الناسِ حُجَّتَينِ حُجَّةٌ ظاهِرةٌ وحُجَّةٌ باطِنه فامّا الظاهره فالرُسُل والأنبياء والائمه وامّا الباطنه فالعُقُول"

Allah has provided man with two guides: The overt guide and the covert guide. The" overt guides are the Messengers and Imams and the covert guides include man's [wisdom."[۳۴

Messengers and Imams are superb human beings who directly receive religious facts from God who knows all facts in depth. They are innocent beings. Therefore, an .education which is based on such a resource will completely rely on truthfulness

But this does not imply that we will not believe in rational good and bad, and like Ashaere only believe in religious good and bad. Definitely this is not the case. Our wisdom determines the goodness and badness of some acts independent of religion and other factors such as the observation that justice is considered as good and injustice is deemed unfair.[۳۵] However if Messengers and Imams did not rise to lead and guide our rational judgments and did not try to evaluate

our acts, man could not personally perceive the good and bad nature of such acts. This is because, on the one hand, his knowledge is limited, and on the other hand, factors such as environment, faulty education, unfounded prejudice and the like may [influence his judgments.[۳۶

.We will find this out in the discussion of the philosophy of ethics

?Education, or Training Which one should precede

As we have already seen, man is born at birth with tabula rasa, meaning with a blank mind. Our overt senses are canals through which we come in contact with nature and acquire our knowledge. Regarding this, Aristotle has said

"مَن فَقَدَ حِسَّاً فَقَدَ عِلماً"

Anybody deprived of a sense will suffer the deprivation of the related knowledge." In" this way, we notice that the born deaf are deprived of speech. This is because they have not received the speech signals from others to be able to use them. Concerning ,this Moulawi has said

.A born deaf is definitely dumb

.A speaker is the one who heard the words from his mother

Elsewhere Moulawi says, "Man is made more capable through his ears". This is why .the born blinds can not perceive colors

Thus, the first things which relate a man to his environment are his senses, or in the terminology employed in the Qur'an, They are the ear's eyes and hearts.[۳۷] Then .(comes the growth of our capabilities and the purification of our self (soul

But the thing to remember is that science is a means for the control of nature and for the unveiling of the secrets of the creation; whereas purification

is a means for the control of our vicious, unyielding self (soul) and for shaping our .personalities

No doubt, if our souls are not controlled, then science will be used for the destruction .of the world

We would rather leave a drunkard negro possess the sword than a shrewd have :science at his disposal. There is a maxim which says

"اِذا فَسَدَ العالِمُ فَسَدَ العالَم"

When a scholar becomes corrupted, then the whole world becomes corrupted, as" ".well

As we saw in the three verses of the Holy Qur'an which dealt with purification and ."education, purification was stated prior to the term "education

Only in one verse is the term "education" used prior to the word purification and that .is because of the natural priority which the mechanism of education has for us

The Four Quaranic Verses

(١)"كما اَرسلنا فيكم رَسُولا مِنْكُم يَتْلُوا عليكم آياتِنا ويُزَكِيكُم ويُعَلِمَكُم الكتابَ

والحِكمَةَ ويُعَلمَكُم ما لم تَكُونُوا تَعْلَمُون"

Even as we have sent among you an Apostle from among you who recites to you Our" communications and purifies you and teaches you the Book and the wisdom and [teaches you that which you did not know".[٣٨

(٢)"لقد مَنَّ الله على المؤمنين اِذ بَعَثَ فِيهِم رَسُولاً مِنْ انفُسِهم يَتْلوا عَلَيهِم آياتِه

ويُزَكِّيهم ويُعَلِّمهُم الكِتابَ والحِكمَةَ واِن كانوا مِن قَبْلُ لَفِى ضَلالٍ مُبين"

Certainly Allah conferred a benefit upon the believers when He raised among them" an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that

".they were surely in manifest error

(٣)"هُو الَّذى بَعَثَ فى الأمِّيينَ رَسُولاً مِنهُم يَتْلُوا عَلَيهِم آياتِه ويُزَكِيهِم

ويُعَلِّمَهُمُ

الكِتابَ والحِكْمَةَ وإن كانُوا مِنْ قَبْلُ لَفِى ضَلالٍ مُبِين "

He it is who raised among the illiterate an Apostle from among themselves who" recites to them His communications and purifies them, and teaches them the Book [and the wisdom, a though they were before certainly in clear error".[۳۹

:God in a verse narrates on Ibrahim's prayers having asked God to .۴

"رَبَّنا وابعَثْ فِيهِم رَسُولاً مِنهُم يَتْلُوا عَلَيهِم آياتِك ويُعَلِّمَهُمُ الكِتابَ والحِكمِهِ ويُزَكِيهِم اِنَّكَ اَنتَ العَزيز الحَكِيم " [۴۰]

Our lord! And raise up in them an Apostle from among them who shall recite to them" thy communications and teach them the Book and the wisdom, and purify them; ."surely thou art the mighty, the wise

As you notice, in the first three verses purifying precedes educating, but in the last verse the order has changed. As we see purifying precedes educating and this is shown in the first three verses. But naturally education precedes purification and this [is shown in the last verse.[۴۱

But some have assumed that since the fourth verse is among Ibrahim's prayers and the Qur'an has just narrating it, therefore, it is man's talk and for this reason may not be a criterion. They continue to assume that because the other three verses are truly God's speech and since purification has preceded education, therefore, it is true. .Thus, training and purification should precede education

But this statement is improper in that a messenger like Ibrahim would not perform a prayer without considering the right method used by other messengers. He would not act immaturely. He is one of

the prominent messengers whose statements are verified by God. Leveling such accusations against them would be an insult to them. This is especially true when we observe that the narrated words are in the Qur'an. Therefore, what is said does not .include any contradiction

The arrangement of words, therefore is definitely based on some philosophical .considerations

Thus, in answer to the question: which one should precede, training (purification) or education? We should answer "education" naturally precedes training, but education is higher than training in rank. That is why the above-mentioned verses have used .one prior to the other

The Bases and philosophy of Ethics

The Bases and philosophy of Ethics

Why some deeds such as sacrifice, forgiveness and chastity are considered proper and some others such as injustice, lying, macro mania, and treason are doomed. What are the criteria behind these judgments? Scholars have differing concepts toward these issues. Each one has a specific view on these questions depending on :their world-views. Some of these conceptualizations follow

The school of personal sensuality–۱

Both in the past and at the present there have been philosophers who believe in nothing except pleasures of life. They say, "The future is uncertain; death might arrive at any moment and may destroy our life. Therefore, we should make best out ".of our time

.The forerunner of this school was Socratic's student named Aris Teep

According to this school, any action which satisfies man's temporary pleasures is .considered an ethical action albeit in its satisfaction some other people get hurt

But this approach to life degenerates man to the animal status and is a disregard for

the Hereafter. Too much involvement in the mundane enjoyments does away with .security in life and the poor will suffer the most

Since material pleasures can not satisfy man's spirit, and their satisfaction is neither possible nor beneficial, therefore to found ethical deeds over transitory desires is one .step toward nihilism and avoidance of ethics

The Epicurism or Personal Expedience –۲

Epicure, the Greek philosopher (۲۷۰-۳۴۱ BC), too, put personal interests as the foundation of ethics. He did not mean temporary or transitory pleasures, however. He is after a pleasure which either lacks later suffering or involves little amount of suffering. He believes man should shun a suffering which does not contain pleasure .either now or later

:Epicure has divided pleasures into three groups

;a) Natural and necessary pleasures, such as eating, drinking and sleep

;b) Unnatural but unnecessary pleasures, such as sexual drive

.c) Natural but Unnecessary pleasures, such as desire for fame and money

Epicure, then, goes on to say that the first type of pleasures should

be fulfilled to a

.rational degree. The means to these ends should also be employed

But, according to Epicure, the second type of pleasures should also be satisfied .normally. Going to extremes in this regard will lead to troubles

But, the third type of pleasures which are neither natural nor necessary should be .avoided altogether

As you will see, the last hypothesis is more moderate, well-founded and wise than the :previous one. However, it suffers from the following defects

a) In this notion all aims are directed toward personal worldly interests. Whereas, according to the premises of the notion of the abstractness of self, the avoidance of the integument into material desires in this world may lend a better and flowery .chance in the other world. This fact is not included in this notion, however

b) This notion, like the previous one, reduces man's status to that of animal's in that it is concerned only with personal interests and not with collective interests and has shunned man's heavenly status altogether and has emphasized beastly stomach – filling, anger and lusts. Man, on the other hand, could, through training his skills, soar .into the heavens and make the impossible seem attainable

c) In this notion, the ethical goodness is defined only in the fulfillment of personal .interests ignoring common interests as a whole

The unnaturalness of this view is clear when we observe that others have a right to live like ourselves, too. How is it feasible to enjoy one's interests by destroying other ?people's rights

d) A person's interests vary greatly according to one's status. They vary

as well with individuals. Therefore, man's interests could not get regularized. On the contrary, ethical orders are highly systematic and well – organized, or else they would [bring out chaos.[۴۲

The Power – Monger School of Nitche –۳

Airs teep and Epicure both believed on ethical act to be in the direction of the attaining of one's instincts and worldly desires. Nitche, the German philosopher (۱۸۴۴-۱۹۰۰ AD) had the same view believing that power – lust is the law of life and should be followed by everybody, even if this might lead to tyranny or deceit. Any thing contrary to this .view is doomed from the outset however pious and rightful it might be

Nitche contends that the thought about God and life for human being should be thrown away altogether, and forgiveness and the like all stem from weakness. He believed the nature is based on the survival of the rich and on the annihilation of the .poor. This is, in his view, a sample of ethical act

:This school suffers from a series of serious defects, among which are the following

a) If the notion of God and the world Here-after is put aside, then what does ethical act mean? Then who would guarantee the fulfillment of moral and individual ?obligations

b) We should accept that the principle of power-loving, like other sensations such as care for humanity and generosity and sacrifice, also has its root in the human nature. Therefore, the same way that we make use of the instincts of self – interest, sexuality, possession and the like to an acceptable degree, we

.should use the instinct of power – loving wisely

c) The acceptance of such a view is to consider one dimension of man and to ignore man's other heavenly dimensions. Such an acceptance entails man's fall into the world of beasts. In such a world there is no trace of man's finer feelings. They say even Nitche was not inconsiderate towards humanity to such a degree because he is .said to have lost his life in order to save a horse's life

Thus, critics believe Nitche has stated such extremist views out of his anger towards some people whom he hated. In a letter to his sister towards the end of his life, he writes, "The older I become, the harder life becomes to me. In the previous years when I suffered a lot I did not feel as depressed as I do now, What has happened? I Have lost my confidence in people. But now we see that we have made a mistake. O my God! How lonely I feel how. There is nobody with whom I could laugh or by whose side I could drink a cup of tea. There is no body who can show me affection."[۴۳]

Affection Towards Others –۴

In contrast to the previous views and what we will see later, the affection view is .based on the premise that an ethical act relies heavily on doing good to other people

This view, which is known as the Indian-Eastern school, considers an act as ethical ,only when it is employed to do affection towards others. If, however

we perform our duties daily, such actions are not termed ethical. Thus, we will consider an act as ethical if it is rooted in feelings more sublime than individual feelings. The end of an ethical act is to make others benefit from it, and not just the .individual

This view, however, is significant and is contained in most religions. Two points should .not be neglected, however

a) Not every ethical act is in the interest of everybody. There exist many ethical principles which provide for the individual's exultation. They do not of necessity lead to the interests of others. Examples are patience, stamina, self-control and the .acceptance of death instead of the acceptance of injustice

b) There should be a limit to the advancement of affection towards others. Some are peace lovers and consider it an honor to direct their kindness to men such as Chengiz, Hajjaj, Yazid, Atilla, and Nero. Whereas doing kindness to such people is like showing mercy towards a leopard. In Islam the criterion is: "الحُبُّ فی الله والبُغْضُ فی الله"[۴۴]

."Showing either kindness or anger should be for God's sake"

۵- The provision of prosperity from the view-point of wisdom

Most philosophers, both ancient and contemporary, from Socrates and Aristotle to Spinoza believe some acts of human beings are at variance with man's prosperity; whereas some other acts are the signs of his magnanimity, prosperity, and his perfection in soul. For instance, man is intolerant with treason, injustice, humiliation, fear and ignorance. But he considers truth worthiness, sacrifice, chastity, bravery, .perseverance, wisdom, justice and the like among the signs of his spiritual perfection

The significant

notion in this school is that the criterion for the ethical acts is our wisdom, which is an asset for man and distinguishes man from the beasts. Wisdom functions for man in the same way as instincts do for the beasts.[۴۵] Those who believe that it is our wisdom which recognizes ethical acts are of the opinion that an ethical act should be defined in the following manner: An ethical act is a balance between excess and dissipation in our affairs, which both provide for man's prosperity and enjoy an eternal beauty. Examples are wisdom, which stands halfway between ignorance and fallacious reasoning and bravery, which stands between fear and imagination and chastity, which stands between Voluptuousness and lack of interest and family justice, which stands between performing oppression and accepting it.[۴۶]

Although most philosophers and Islamic scholars like Avicenna, Khaje Nasir, Ghazali, Ibne Moskuye, Neraqi and others have accepted this school when they defined the ethical acts, this school, however, suffers from the following defects:

a) Not in every piece of ethical acts can we distinguish a medial point. If such a point existed, it would not mean that it could alone lead to prosperity and not the extreme point, such as science.

b) As we have repeatedly observed the domain of wisdom is extremely limited. Wisdom lacks the power to distinguish all ethical acts. This is for two reasons: on the one hand, wisdom is limited by nature:

"قُلِ الرُّوحُ مِنْ أمرِ رَبِّی وما أوتیتم مِنَ العِلْمِ إلاّ قَلیلا"

“Say: The soul is one of the commands of

[my Lord, and you are not given aught of knowledge but a little".[۴۷

And on the other hand, wisdom might lose its impartiality due to wrong education, the explosion of instincts and unfounded prejudices and might not be trusted in finding .out the medial point. Thus, wisdom needs Sharia for its protection

c) Most of the perfection aspects which are the result of being obedient to God and [His commands are accounted for in this calculation.[۴۸

Ethical Conscience –۶

Some scholars from the East or west, including Kant, contend that man is created in such a way as to come across with good ethical acts or bad ones through the guidance of his innate powers; and in practice he finds himself in a position as to .either carry them out or stop doing them altogether

".The criterion for judgments of this sort is referred to as "ethical conscience

:Kant, the German philosopher, who died in ۱۸۰۴, accounts for this in the following way

Speculative intelligence, i.e., the agent inside the mechanism is not of high value; but the practical intelligence, i.e., the agent for carrying out the practical affairs, which is also referred to as "ethical conscience" has a definite practicality and its commands .are binding

Kant believes that man, in accordance with ethical conscience, recognizes the nature of good and evil deeds and finds himself responsible to carry out the commands :issued by it. An act is considered to be ethical when it has the following characteristics

.a) Be optional. An act which is carried out compulsorily can not be ethical

b) The carrying out

of the act should only be for the sake of duty and nothing else. For instance, a person's act is not considered ethical if he carries it out for a friend, for social acceptance, for material benefits, or for the world hereafter. He has to carry it out ;only for its own sake. An act may be good but unethical

c) It should be all-inclusive so that it may include the acts of all of those who want to ;carry out such acts

;d) The ultimate goal for that act should be man himself, not other minor objectives

.e) It should include man's prosperity although not for his delight

:Of course, this hypothesis has the following positive aspects

a) There exists in man an agent which, with the help of heavenly inspiration, can ;distinguish good deeds

"فالهَمَها فُجُورَها وتَقوَاها"

"Then He inspired it to understand what is right and wrong for it".[۴۹]

:And when man opposes it, he is tortured by the scourge of rebuke, driving him crazy

"لا اُقْسِمُ بِيَومِ القِيامَهِ ولا اُقْسِمُ بالنَفْسِ اللوّامَه" [۵۰]

."Nay! I swear by the day of resurrection, nay! I swear by the self-accusing soul"

:b) Man knows, through his conscience, that he is not forced to do an act. Molawi says

;When you say should I do this or that

.My friend, this shows you are free

.c) The best sort of prayers is to carry out a task as thanks to God

d) Man's status and his magnanimity are higher than for him to fall pray to other .desires. Every thing is created for his use. No thing equals him

."is nothing in front of a magnanimous man

"مَنْ كَرُمَت عَلَيهِ نَفسُهُ هَانَت عَلَيهِ الدُّنيا" [۵۱]

.e) All human beings are equal and are therefore, equal in front of human rights

Let man consider appropriate for others what he considers appropriate for himself" ."and the other way around

"اَحِبِ لِغَيرِكَ ما تُحِبُّ لِنَفسِكَ واكره له ما تَكرَهُ لها"[۵۲]

:Kant's hypothesis suffers from the following defects, however

.a) Our conscience is not strong enough for its recognition to be flawless

As the speculative intelligence needs guidance and protection, practical intelligence too should be guided and protected. The latter, too, might be unable to distinguish .facts, or due to practice and repetition of wrong deeds, might lose its sensitivity

As we know, the nomadic Arabs used to put their daughters in the graves alive and the people of Fiji Island had a ceremony of putting their parents in the graves alive and this gave them a lot of delight.[۵۳] Sometimes the professional murderers enjoy carrying out murders; For instance, Nero made a song when he put fire on to Rome and Karbala murderers, upon the martyrdom of Imam Hossein (s) and his followers, :at the presence of Obeydollah bin Ziyad, boasted with honor

They even shamelessly asked for prize for their wicked deeds

b) It is true that in some cases, the conscience orders us to do good and commands us to stop doing evils, but its commands are not always absolute, nor are they common. Rather, conscience orders differ in accordance with the degree of the perfection status of people. Some do good things in order

.to do their duties. Some others do this to enjoy benefits and to avoid losses

An example will make the point clear: suppose a shrewd person, having a knife in his hand, asks a person for another person's location. If the former tells the truth, then the latter's life will be in definite danger, Is the command of conscience absolute here [as Kant puts it, or is it better to tell an expedient lie?[۵۴

c) If the carrying out of one's duties equals man's perfection in spirit, then this will lead to his prosperity as well. Separating these two is not right unless we translate [prosperity as sensual pleasure.[۵۵

.d) Kant considers goodness subordinate to duty

But the reverse is true when we see that Allah orders the doing of justice and the :doing of good and forbids evil

"اِنَّ الله یامرُ بالعَدلِ والاِحسانِ وإیتاءِ ذی القُربی ویَنهی عَن الفَحشَاءِ والمُنکَرِ والبَغی" [۵۶]

Surely Allah enjoins the doing of justice and the doing of good (to others) and the .giving to the kindred, and He forbids indecency and evil and rebellion

:In other cases Allah commands people to do good things

"وَاَوحَینا اِلَیهِم فِعْلَ الخَیراتِ واِقامَ الصَلواتِ وإیتاءِ الزَّکاه" [۵۷]

We revealed to them the doing of good and the keeping up of prayer and the giving“ ”.of the alms

As Allama in his Tafsirolmizan and Motahari have said the prior to duty" Justice, sacrifice and evil and the nasty nature of being evil and the good aspect of doing good [have been revealed by God.[۵۸

For further defects of Kant's view we refer you to

.other works in the literature

Keeping One's interests with regards to keeping others' interests –۷

Most materialists such as Russell are of the view that man has cunningly discovered that if he behaves kindly towards others, he will be treated in the same way by others. If he steals the neighbor's cow, for instance, his cows might get stolen later; and if he tells lies, he will hear lies ten times over. Thus, in order to protect himself, man decided to do good to others and to avoid doing harmful deeds. That is why man learned to obey rules.[۵۹] Thus, the criterion for ethical acts, according to this view, is the keeping of one's interests besides the keeping of others' interests. In other words, [it means to bring man's selfish desires under the control of education.[۶۰

:This notion, however, entails many defects among which are the following

a) It takes away the ethics from its innate sacredness and surrounds it with .individual's interests

But as we have seen before, the spiritual characteristics are beyond this kind of .considerations

b) According to this view, if a person had such a power as to be safe from the ethical harms of wrong – doers, there would not exist any agent to control his bad – tempers and his far – reaching wisdom would not create any impediment on his bad – temper. Only when the two sides have equal power can the wisdom entice them to do good. Regarding this, Motahari writes, "If Nixon is sitting in front of Brejenev, both of whom have equal powers, they could be considered ethical

.individuals

One thinks why he should throw bomb on the other when the latter has got the same power. But if Nixon is confronted with Viet Kongs, who are weak and vulnerable, there [will be no force to stop Nixon from attacking them.[۶۱

c) In the present hypothesis, the eternal nature of self (soul) and the life hereafter is .not included

d) What is the criterion for the ethical act which satisfies the interests of both individual and the community? Neither is wisdom to recognize the ethical act, nor .conscience can do this job

.In this view, then, the ethical act does not have any reliable criterion

The philosophy of Ethics from the viewpoint of Freud–۸

Contrary to the belief of the Islamic and non- Islamic scholars who contend that man is born with innate capacity to evaluate good from bad and in this process the innate inspiration helps him out of hardships, Freud rejects these innate capacities believing that social environment alone is responsible for the establishments of these sensations, perceptions and human character. He writes, "The child imitates the .parents' ethical criteria, such as the dichotomy of bad/ good and piety/ wrong – doing

.The superego "I"[۶۲] is the result of this absorption

It represents values, tribal beliefs and social ideals which the child has received from its parents. Other social factors which influence the superego "I" include teachers, priests, police or whoever stands above the child in the society. These factors, [however, influence the child much less then the parents.[۶۳

In many people, ethics might manifest itself in the form of "the superego "I". That is ,to say

it might severely control the individual. But this is not the result of innate – ethical .conscience

Rather, it is the result of educational – ethical conscience, which reflects the prohibitive reactions of our great – grand fathers. This "I" is greatly under the influence of one factor, which is the child's need for parental love. The child assumes that if it disobeys the parents, it will be deprived of this badly – needed affection."[۶۴]

In this regard, Freud firmly states: "The ethical conscience is nothing else than a social spur. Ethical conscience does not represent an innate act of man's inner – being; rather, it is a simple introspection of social prohibition."[۶۵]

In Freud's view, neither in man's history nor in the individual's history has the been the primitive concept of good or bad. These concepts stem soly from outside of man, ".i.e., in his social context

The important criticism, which can be leveled at Freud's Ideas, is that the advantages and favors of ethics are not based on a reliable and sacred principle. How is a child ?expected to do right when it is offered unfounded and improper education

If the good and bad acts did not stem from man's spirit, how could we persuade ?people in the right direction and inhibit them from doing wrong

Freud believes that this is done by man's wisdom. Since the Divine Sharia, in Freud's ideas, does not protect man's wisdom and since education is different in individuals and since "the superego I" results from this differing education, how can man attain the

?supreme moral conducts and shun nasty behaviors

The communist View on the Philosophy of Ethics –۹

In the eyes of communists, ethics as well as sciences, philosophy, arts and law and .other influential social factors depend heavily on economics and production means

The slavery, feudalism and capitalism each had its specific characteristics which were doomed as failure in subsequent periods. At the rule of communists, there is a special ethics dominating the society. For instance, extortion, hegemony, theft, confiscation and hurting people all belong to the era of agriculture, feudalism and capitalism. All these are gone away with at the time of proletariat and communism, Then it is .claimed that these are substituted for by justice, equality and freedom

However, in the communistic system, an act is considered ethical if it can boost the development of the society and can advance the society from the agricultural, feudalistic and capitalistic stage towards the communist state. Thus, if providing the hungry people with food and supplying the naked men with clothing and the curing of the sick all cause the communistic revolution to halt, then these acts are unethical. On the other hand, if not stopping tyranny and not bridging the gaps between people make the revolution to be successful, then these acts are considered ethical and !appropriate

The communists believe that

"الغايات تُبرر المبادیء"

"The objective justifies the means"

:Since the communism relies on principles such as the following

.a) The principles of dialectic materialism

.b) Historical materialism

.c) Historical determinism

.d) Economics as the underlying structure

.e) The notion that all revolutions are heading toward socialism

f) The idea that the society is the base and

.everything should be sacrificed

g) The notion that everything is dependant upon the production means even beliefs .and moral affairs

And since each one of the above principles has been found wrong, there is no room left for an act to be ethical, especially if it is of compulsory nature.[۶۶] The disintegration of the communistic society and the misery that such a system has forced on millions of people are clear clues to the unfounded nature of the .communism system

Thus, the claim that the criterion for an ethical act should be its impetus to make the process of communism smooth and easy is completely unfounded and ridiculous. This [is clearly shown by the disintegration of the communistic states at our time.[۶۷

The Relativity of Ethics in Hegel's view -۱۰.۱

Hegel, like communists, is of the opinion that society is always in progress and evolving. He assigns some features to each epoch and believes these features are .revealed through the spirit of time

However, some features and temperaments, such as chastity and restricted relations of men and women could be considered good at a specific era of time, such as at the agricultural age, but may be considered improper at another age, such as the age of .automation

:Of course, this notion suffers from other drawbacks as well

a) Is every society heading towards perfection? Societies, like vegetation, sometimes .progress and at times deteriorate

b) What is meant by "the spirit of time"? Who has discovered it? How do we know that ?these changing features are caused by the spirit of time

c) Who has

?said that chastity was good at one time but bad now

d) Who can consider some human traits such as justice, sacrifice and generosity good [at one time but bad at other time?[۶۸

Thus, how is it feasible that, on the basis of an imaginary item called "the spirit of time", we should consider ethics a relative thing when we are aware that it has a deep ?root in man's innate – being

Sartre's View -۱۰.۲

Sartre, who evaluates everything on the basis of personal option, says: there is no criterion for the ethical nature of an act outside man's existence. He, as well, believes in the relativity of ethics. He states: anybody who chooses an act assumes that his choice is good. And if another person chooses another act as good, then he has the right choice, Thus, an ethical act differs in the opinion of different people. Therefore, .in this view, the criterion for an ethical act is the chooser and nothing else

This view is wrong, however, since the chooser has selected an act because he has preferred it over other acts But do other people also believe that his choice was the ?best

.A murderer, a thief and a tormenter have, in fact, some rationale for their actions

[But having these preferences will not justify their wrong-doings.[۶۹

A Summary of the ۱۰ views: A conclusion

Each one of the views on the philosophy of ethics mentioned above, dealt with some facts, but ignored others. A survey of these views shows that if ethics were not based on the guidance of prophets and Imams, it would definitely

lead to people’s misery instead of their prosperity. How could schools whose criteria for ethical acts are "instant pleasure", "personal interests", "the spirit of time", "personal selection" and "economics and social evolution" lead man towards ?prosperity, sacrifice, honesty, philosophy and chastity

Nowadays we witness an increase in wrong-doings, homicides, suicides and corruption in the world, especially in the west; sexual assault to children by close .relatives is increasing and ۹۵ percent of people are suffering from tensions

The statesmen in these communities complain about the situation. Man has been .placed in this plight because of the lack of right criteria of ethics

Some time ago Regan, the previous president of the United States, in a conference, talked about the horrible increase in murders in the United States: he said the number .of victims of murder is beyond ۲۳,۰۰۰ a year

Regan added crimes hurt one third of the families in the United States and the loss in .money is about eight billion and eight million dollars

Regan confessed that in the United States one person is killed every ۳۰ minutes and .nine women are sexually assaulted

In the same amount of time ۶۷ persons fall prey to theft, ۹۷ persons are subject to .assault and ۳۸۹ houses are prone to the armed robbery

He said: syndicated crimes done by corrupt statesmen are scandalous for the United [States.[۷۰

More recently, the newspaper France ce soir in Paris has reported the number of crimes in France during the year ۱۹۸۹ as four million, ۲۹۷ thousand and ۱۲۳, which shows an increase of ۷ percent over

.(the previous year (۱۹۸۸

The same newspaper reports the number of crimes during the first quarter of ۱۹۸۹ .has been more than ۵۸۰,۰۰۰

Now more than one billion of the world populations suffer from poverty and malnutrition and shortage of medicines. There are, however, billions of dollars spent .for military purposes

These are just small samples of disorders which are inflicted upon those layers of the world population who are exposed to corrupt schools of thought either in ethics, or in education, or in politics, or in economics or in other social affairs. For a complete [picture of the disasters we should refer to relevant books and sources.[۷۱

The bases and principles of ethics and education in islam

Against the different schools which have dealt with the philosophy of ethics and education, Islam, too, has offered specific principles and bases. To study these principles one is referred to the Qur'an, tradition, and books on ethics and Hadith,. :However, a summary of these principles will suffice here

Man possesses a specific ability for material and spiritual growth. The flourishing of .this growth in all phases is possible only in the worshiping God and asking for His help

However, the Islamic ethics and education are based on monotheism, resurrection, the existence of spirit and its ever-lasting status after death and a preference for spiritual pleasures over material ones. The Islamic ethics and education will emphasize on any action which will help man attain his exultance (which is to have sacred beliefs and proper behaviors) and manifest all his spiritual and material abilities and all his personal and social capabilities. In contrast, any

.act which hinders his growth is prohibited by the Islamic ethical education

One of the characteristics of the Islamic ethics and education is that they have root in human innate nature. Islam invites people to monotheism, to resurrection, to justice, to piety and to worship. This is because all of these traits stem from his nature. And :Ibn Athir in Annahaya defines "fetrat" or nature as

"اِنَّهُ يُولَدُ على نَوعٍ مِنَ الجِبلَهِ والطَبعِ المُتهيئ لِقَبولِ الدِّينِ فلو تُرِکَ عَلَيها لاستَمَرَّ على لُزُومِها ولَم يُفارِقها اِلى غَيرِها واِنَّما يَعدِلُ عَنهُ مَن يَعدِلُ لآفه مِن آفاتِ البَشَرِ والتقليد"[۷۲]

Man is created with such state of nature that he is prone to accept religion. If he is let“ free, he will go the right way. Any disruption is because of faulty education and blind ”.imitation, or else the natural tendency is toward religion

:The famous Hadith which ibn al-Athir delves on is the following

"كُلُّ مَولُودٍ يُولَدُ على الفِطرَهِ حتى يَكُونَ اَبَواهُ يُهَوِدَانِهِ ويُنَصِّرانِهِ"[۷۳]

Every child is born with the monotheistic nature except that later his parents turn him“ ”.a Jew or a Christian

:The following sacred verse, too, emphasizes the same thing

"فَأَقِمْ وَجْهَکَ لِلدِّينِ حَنِيفًا فِطْرَهَ اللَّهِ الَّتِى فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِکَ الدِّينُ الْقَيِّمُ"[۷۴]

Then set your face upright for religion in the right state-the nature made by Allah in" which He has made men; there is no altering of Allah's creation; that is the right "religion

One of the characteristics of the Islamic ethics and education is that they are based on science, wisdom and logic and not on ignorance, superstition

.and following by imitation

The objective of the Islamic ethics and education is to purify man's soul and spirit so that he can make use of all the means that he has at his disposal and in this way could ."reach the title "God's substitute on the earth" and "To meet God

And since the justification of these principles, traits and aims is only possible in the light or Qur'an, Tradition and all-pervasive researches in the life- giving school of Islam, therefore the details could be reached only by referring to the above – mentioned sources.[۷۵] I have selected the treatise of Imam Ali (s) which is written for .his son as a good sample

...A historic and life–giving letter

A historic and life–giving letter from a unique father for his progressing son

Although many individuals have written historic letters to their children at specific times and for the education of their beloved ones,[۷۶] so far as I can tell no letter ever has been so inclusive and so erudite as that written by Imam Ali (s) to his son Hassan (s) at a location called Hazerin and after giving up Seffein.[۷۷] At this trip Hassan (s) .(was with Imam Ali(s

This historic letter, which is reported by both Shia and sunni scholars, among whom is Sharif Razi who has reported it in letter ۳۱ of NahjolBalagha with a little change in details, is accepted with such a level of admiration that the sunni famous scholar Abu Ahmad Hassan Ibn Aabdollah Ibn Asgari, sheikh Seddugh's teacher, has reported it in its entirety in his book called Al Zawajer we Al-Mawaez and says about it, "If you

can find a piece of practical philosophy which should by written in gold, it is this erudite treatise written by Imam Ali(s) in which all chapters of this science and the ways to attain this science, and the ways to arrive at the advantages of ethics and the methods to attain prosperity and the ways to escape pitfalls and how to arrive at the highest degree of exultance are expressed by employing the best kinds of phrases [and words."[۷۸

The interesting point is that Allama Seyyid Hassan Sadr in his erudite book called Ta'sis Al-shieh writes, "The first person who has written on Islamic ethics and education is Imam Ali(s), who wrote this treatise upon the arrival from Seffein. He wrote it for his son Imam Hassan(s). Our scholars have narrated it through different media. Among these scholars are Koleini, who has reported it in his book called Al-[Rasael and Sharif Razi, who has reported it in his book Nahjol Balagha".[۷۹

For this reason we have called the present book "the first treatise on Islamic Ethics and Education" and have selected it as the best Islamic principle on education and the .best source for Islamic ethics

As it is understood from the text and will be clear in the subsequent chapters, Imam Ali(s) does not only have his son in view, but he considers the parents' duties as a [whole and a man's duties at different walks of life.[۸۰

Therefore, this treatise could be the best guide for ethical issues and a good guideline ,for life. For this reason

I have chosen it as the axis of my discussions. I will report the Islamic ethics and .education as Imam Ali (s) has in mind

The principles and issues of this treatise

Since this treatise includes the factors of man's progress and development, either from the moral aspect or from the viewpoints of politico-social phase, it could not be :studied only from one angle. The principles included in this treatise are

Only man has got the ability of getting complete education; beasts have this ability (١ .to a limited degree

.The best time for education is the childhood (٢

.The father's responsibility in educating the children is more than any body else (٣

.There are clear reasons which prove the monotheism and God's power (۴

Life does not depend on this world alone; the hereafter exists and we should (۵ .prepare provisions for that day

Islam is based on the interests and losses of the society and is the most inclusive (۶ .religion

The best capital is piety and carrying on the ways of the pious ancestors, i.e., the (٧ .prophets and Imams

.The best shelter in the ups and downs of life is Allah (٨

.Saying prayers and involving in penitence are significant (٩

Man is created free; he is not allowed to make a slave out of himself; he should (١٠ .keep on his magnanimity at all times

Not every wish could be granted; thus, we should engage ourselves with the (١١ .noblest ones

١٢) One of the factors which build up a man's personality is the study of good and bad fates of nations of the past.

١٣) A man should make

his soul (self) a criterion between he himself and others; what he considers improper .he should not consider proper for others

The relation of man with his family, government, and his responsibilities and tasks (۱۴ .bestowed upon him

.The ways of self-construction (۱۵

.The principles of friendship and its limits (۱۶

In order to guide the society and to stop deviations, a man should make use of (۱۷ .giving advice

.Women's rights and status, without going to extremes (۱۸

.Accepting responsibilities and observing the principle of management (۱۹

.This world is the home of pains and tortures (۲۰

.Thinking in religion and making use of useful knowledge (۲۱

.Experiencing and making use of the good experiences (۲۲

.Being kind with friends and tolerating the foes (۲۳

.More than one hundred other useful pieces of advice (۲۴

Documents for this treatise

Many Islamic scholars, prior to Seyyid ar-Radhiy, have reported this treatise in their .books

:Among these books are the following

.(Mohammad Ibn Ya'qub al-Koleini in his book al-Rasa'il (died ۳۲۸ AH .۱

Hassan Ibn Abdollah Ibn Sa'eed al-Asgary, the teacher of Sheikh as-Saduq, in the .۲ .(book Alzawajer wa Al-Mawaez (died in ۳rd century AH

۳. Ibn Abd Rabbeh in the book al-Aqd al-Farid, Vol ۳, PP ۱۵۵-۱۵۶ (death ۳۲۸ AH).

۴. Sheikh as-Saduq in the book called Man la yahzaruhu Alfaqih, Vol ۳, p ۳۶۲, Vol ۴, page ۲۷۵ (death ۳۸۰ AH).

۵. Ibn Sho'be Harrani in the book called Tohafol Oqul, PP ۵۲-۹۶ (death ۳۸۰ AH).

۶. Allama al-Barqi in the book al-Mahasen (died ۲۷۴ AH).

۷. Ibn Moskuye in the book al-Hekma al-Khaledah (died ۴۲۱ AH).

۸. Sheikh al-Mofid in the book Amali wa Ershad (died

.(AH ۴۱۳

After Seyyid ar-Radhiy, many scholars have reported either the treatise in its entirety .or parts of it in their books

:Among these scholars are

.(Seyyid Ibn Tawoos, in the book Kashf al-Mohajja (died ۶۶۴ AH .۱

.(Meydany in the book Majmao'l Amthal, Vol.۱ (died ۵۱۸ AH .۲

.(Mohammad Ibn Yusof az-Zarandi in the book DeralSmatin (died ۷۵۰ AH .۳

.(Qazi Qaza'I in the book Dastur Ma'alem Al-Hekam (died ۴۵۴ AH .۴

.(Molla Mohsen Feiz in the book Wafi, Vol.۱, (died ۱۰۹۱ AH .۵

.Al-Mottaqi al-Hindi in Kanzul Ommal, Vol. ۸ .۶

.(Sheikh Horr A'meli in Wasael, Vol. ۸, (died ۱۱۰۴ AH .۷

.(Sheikh Weram in Tanbihel Khawater (died ۶۰۵ AH .۸

.(Kerajeky in Kanzol Fawaid (died ۴۴۹ AH .۹

.(Al-Aamudi in Qerarol Hekam (died ۵۸۸ AH .۱۰

[Al-Majlisi in Beharul Anwar Vol. ۷۴ P. ۱- ۴.[۸۱ .۱۱

Translations and Descriptions Used in this Book

As we know, scholars have reported a lot of translations and descriptions for Nahjol .Balagha

[The number varies from ۱۰۰ to ۲۰۰ books which refer specifically to this letter.[۸۲

:I have made the best use out of the following translations and descriptions

;Sharh Nahjol Balagha by Ibn Meytham .۱

۲. Sharh Nahjol Balagha by Ibn Abi Al-Hadid;

۳. Sharh Nahjol Balagha by Muhammad Abdah;

۴. Sharh Nahjoul Balagha by ar-Rawandi.

۵. Masader Nahjol Balagha by Seyyid Abdol Zahra Hossini.

۶. Sharh Nahjol Balagha by mirza Mohammad Baqir Nawab Lahiji.

۷. Nahjol Balagha by Dr. Sobhi as-Salih.

۸. The Translation and Sharh of Nahjol Balagha by Mohammad Ja'far Imami and Mohammad Reza Ashtyani, supervised by Ayatollah Makarm Shirazi.

۹. The Translation and Sharh of Nahjol-Balagha by Seyyid Ali Naqi Feizol Islam.

۱۰. The translation of Nahjol Balagha by Dr. Seyyid Ja'far Shahidi.

۱۱.

A Complementizer of Sharh Nahjol Balagha by Allama Khu'iy, written by Allama .Kamar'ee

How the Present Book Got Published

As we know, the Islamic Revolution of Iran was based on the intelligence of our nation. Through the Imam Khomeini's guidelines, and the sessions on the exposition of Qur'an and Nahjol Balagha, and religious sermons, our nation had reached such a stage of knowledge that they could not accept any type of government except the Islamic state based on willayat al-Faqeeh. In order to implement this government, .our nation suffered a lot

But after the revolution, our scholars got involved in the administrative activities and our revolutionary children got busy in fight against our internal and external enemies .and could not carry on their main tasks, which were cultural activities

However, our enemies spread corruption and this led to the worries of our leader, .Ayatollah Khamenei. He continuously warned people against these dormant dangers

This writer, who has been busy carrying out cultural activities, such as the expository classes for Qur'an and Nahjol Balagha, once again felt that it was better for him to go back to the publication of religious books. I decided to lower the amount of administrative activities. Thus, when the second Majlis term was ended, I did not want to be a representative for Majlis any more. I decided to let that place be occupied by those who want it, and the number of these people is not low, and spend my time on cultural affairs – in this area there are not many experts, however. On the one hand, I

started writing book such as Elm-e Hadith, which was published in ٣ and a half years, and on the other hand I got involved in teaching position in the university. One of these latter activities was the teaching of Nahjol Balagha which is still going on. Up to now more than ١٧٠ lessons of it have been broadcast from Gilan province Radio (on Thursday nights) and has got many listeners, One of these listeners was a pilot who was a prisoner in Iraqi's prison, when he came back to Iran together with a huge group of freed-soldiers, he said, "there were ٨٠ of us in a prisoner- of – war camp. We used to listen to your lessons on Nahjol Balagha. We enjoyed listening to those lessons. By reproducing them, we enriched the camp greatly."

Among those lessons, was the present historic letter by Imam Ali(s) to his son Imam Hassan(s), one portion of which was published in the magazine "the growth of the teaching of Islamic knowledge" and other publications. Then it was edited and became the present book.

I hope it will be satisfactory to Amirol Mo'menin Imam Ali(s) and through his blessings it will be an asset for me in the Hereafter, Amen.

Farwardin ١٣٧١, Lahijan – Zeinolabedin Ghorbani

(A Description of Imam Ali's will to his son Imam Hassan (s)

١

بسم الله الرحمن الرحيم

"مِنَ الوالِدِ الفانِ، المُقرِّ للزَمانِ، المُدْبِرِ العُمُرِ، المستسلمُ للدَّهر، الذامِّ للدُنيا، الساكن مَساكِنَ المَوتى، والظاعِنَ عنها غدا، الى المَولُود المؤمِّل مالا يُدرَكُ، السالكُ سبيلَ مَن قد هَلَكَ، غَرَضَ الاسقام، ورهينهَ الايَّام، ورَميَّهَ المصائب، وعبدَ الدنيا، وتاجرَ الغُرور، وغريمَ المنايا، واسيرَ الموت، وحليفَ الهموم،

وقَرينَ الاحزان، ونَصْبِ الآفات، وصَريعَ الشهوات، وخَليفَةَ الأموات"

It is from a mortal father, who recognizes the tricks of the time, whose life will pass“ away, who surrenders to the world events, who reproaches the world, who dwells in the homes of the dead, which he would leave it the following day, To a son, replete with wishes, who would never attain his dreams, who follows the path in which many a man has already been destroyed, who is prone to diseases and sickness, who is a slave in the hands of the world, who is the target for the arrows of misery, who is a slave to the world, who is enslaved to pride, who is a loser and who is a prey to death, who is next to pains, grief's and disasters and who has given up to lusts and who is the .substitute for the dead

Description ۱

Description ۱

In order to prepare the reader for the later guide-lines, Imam Ali(s) has used seven attributes for himself and fourteen adjectives for his son, every one of which could warn the wandering souls and bring them back to reality; the secret behind the difference in the number of attributes used in this letter lies in the age of the reader [as well as in the ups and downs that he would encounter in the subsequent years.[۸۳

Now we will discuss those seven attributes which Imam Ali(s) employs for himself but are inclusive and involve all parents. These attributes show the degree of indifference that people have shown to

:that ; and he uses them indicating a lot of pains. Now, here are the attributes

(من الوالد الفان)From a Mortal Father –۱

It is a fact that anything created is imperishable; this is especially true in the case of man, who, according to rational and narrative reasoning is created to stay and to be .ever lasting and not to be mortal

"قال رسول الله(ص): ما خُلقتُم لِفَناءٍ بل خُلِقتُم لِبقاء وانما تُنقَلون مِنْ دارٍ اِلی دار"

Said the prophet (s): “You have not been created to perish but to remain. You only [move from a world to another”.[۸۴

But with no doubt, the creatures, with the passage of time, will lose their superficial appearances and their bodies will disintegrate, this superficial disintegration is referred to as destruction or mortality. This fact is mentioned in the Holy Qur’an in the :following manner

"كُلُّ مَنْ عَلَيها فانٍ ويبقى وجهُ رَبِّكَ ذو الجَلالِ والإكرام"[۸۵]

Everyone on it must pass away. And there will endure for ever the person of your" ".lord, the lord of glory and honor

And in the Surah of Qesas, verse ۸۸, this notion is taken care of with the word :""destruction

"وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ"

And call not with Allah any other god: there is no god but He; every thing is perishable" .[but He; His is the judgment, and to him you shall be brought back [Qur’an ۲۸:۸۸

Thus, Imam Ali(s) in the expression “from the mortal father” emphasizes that he, too, like every other creature will change superficially and will move from

one state into another. The only thing from him which remains is his spiritual, [heavenly aspect, the eternal nature of which is emphasized in Qur'an.[۸۶

No doubt, a belief in the lack of stability in the world will stop people from indulging in false pride and negligence. And this is a constructive alert for all those who desire to .be the followers of that Imam

۲– Admitting the tricks of the world (المقر للزمان)

Although man is capable of dominating the earth and the time, and God has made him ,a dominant factor over all creation

"أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِی السَّمَاوَاتِ وَمَا فِی الْأَرْضِ"

Do you not see that Allah has made what is in the heavens and what is in the earth" [subservient to you?"[۸۷

.He is a vulnerable and weak creature, a victim to the system of the truth

"يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ"

O men! You are they who stand in need of Allah, and Allah is He who is the self-" [sufficient, the praised one."[۸۸

It is a fact that man can struggle with the nature and disease factors and microbes, and can bring the natural disasters under control and can, in this way, lower the rate of casualties and increase life expectancy, but it is also the case that he can over power everything. He is born to the world without his consent and lives his childhood and youth without knowing what his sight starts failing, his memory does not function properly, his ears become hard of hearing. His stamina dwindles and loses the power to move

around. He finally arrives at a stage of being senile.[۸۹] This is the dominance of time over us and our submission towards it to which Imam Ali (s) in this sentence and in the fourth sentence confesses. This is because, when Imam Ali(s) was writing this treatise, he was more than ۶۰ years of age. At this age a man clearly recognizes his .weaknesses and the predominance of the time

:Nizami (the Iranian poet) says

;The vigor of life is up to the forty

;When forty has passed, your limbs disintegrate

,After the age fifty, your health goes away

;Your eyes weaken and your legs become unstable

,When sixty arrives, your body deteriorates

;When seventy arrives you are sexually important

,When you are eighty or ninety

;You would suffer a lot

,And if you ever become one hundred

;It would be death in the form of life

,When gray hair is seen among your hairs

;It is a clue to hopelessness

,You have inserted cotton in your ears

.And you are unwilling to take it out

:Another poet says

,Under this blue dome

;I have lived for sixty years

,When one year passes

;I always regret the pleasures of the last one

.I am surprised at the turning of the world

;Which took away from me everything that it had given me

,My knees and my arms became feeble

;My cheeks and my hairs lost their color

,I lost my strength and

;I lost my teeth one by one

,What is left behind and is heavy

;Is the amount of my wrong – doings and desires

.The Caravan bells warn us to leave

;And the fellow travelers are on the way

I regret that I don’t

;have a good record of good deeds

;The provision is small but journey is long

,The weight of my sins is too heavy

;Even the mountain looks small compared with my sins

,O God! My sins compared with your forgiveness

;Are like straw in front of a torrential flood

,If your grace did not assist me

:And if your merits did not include me

,I would end up in the hell

;Having a miserable status

,I am an ignorant creature, ashamed of my sins

;I am plunged into the sea of sins

,You are the merciful creator, you are self-sufficient

.you are unique and you are the forgiver

:Ayyadh Ibn Ghanam and Harun

When Harun Al-Rashid was heading for Mecca, he went to the house of Ayyadh Ibn Ghanam, a pious Gnostic, at medina, and asked him for some advice. Harun asked for some water. Ayyadh ordered the servants to bring him some water in an earthen pot. Then Ayyadh asked Harun: "suppose you were thirsty and you were in a desert and somebody offered you a glass of water on condition that you would give him half of "?your country, what would you do

"Harun answered, "I would do what he asks for

Then Ayyadh said: "Suppose you drank the water but you could not urinate. And "?suppose a doctor asked the other half of the country to heal you. Would you accept

".Harun answered, "I would do so

.”Then Ayyadh said: "This is my advice

Life with all its deceitful looks depends on drinking water and then get rid of it in the .form of urination

These two abilities are given to us free

.and we are feeble and fatal. We do not have to be haughty

.All we have to do is to obey Allah's commands

۳– Passing away المدبر العمر))

Life is a precious commodity at man's disposal; it could be used in a profitable bargain or in a hazardous one. It is amazing that people lose it very easily but are jealous towards the wealth of the rich. The great Prophet of Islam (s) told Abuzar, giving him a :piece of advice

"کُن علی عُمرِک اشحَّ منک علی دِرهَمِک و دینارِک"

[Show more jealousy towards your life than toward your dirham and dinar"[۹۰"

We should notice that any breath we inhale is a step towards our graves. Then, why shouldn't we use our breaths in the direction of doing good deeds and why shouldn't ?we avoid committing sins and indulging in far-fetching desires

:Imam Ali (s) has stated, regarding this

"رَحِمَ الله امرءً عَلِمَ ان نَفَسُه خُطاهُ الی أجله فبادر عَمَلَه و قصر أمله"

May God bless the person who recognizes that each one of his breaths is a step" toward his death and, therefore, tries to perform good deeds and to shorten his [desires".[۹۱

:Imam Ali (s) has stated as well

"اِنَّ الَّلیلَ وَالنَّهارَ یَعمَلانِ فِیکَ فَاعمَل فِیهِمَا وَیأخُذَانِ مِنکَ فَخُذ مِنهُمَا"

Day and night tire you out; you, too, tire them out. They ask you for their right; you,“ [too, ask them for your right."[۹۲

Of course, if our life is spent for God, it is a big asset and a profitable bargain; or else, death is better. Imam Ali Ibn Hossein (s) in the prayer of Makarem Alakhlagh asks

:God

"وعَمّر لِی مَا کَانَ عُمرِی بُذلَةً فی طَاعَتِکَ فإذا کَانَ عُمری مَرتَعاً لِلشَیطَانِ فاقبِضنِی اِلَیکَ قَبلَ اَن تَستَبِقَ مَقتَکَ اِلَیَّ او یَستَحکِمَ عَلیَّ"

O God, please endow upon me such a life as I could spend it for you. If my life is the" pasture for the Satan, please bring death upon me prior to your hardships engulf me [or be the subject of your wrath."[۹۳

Since Imam Ali(s) was older than Sixty at the time of writing this treatise, by using the expression he wishes to warn us that we should have done lots of good deeds prior to the age of sixty. This is because, as the God's Prophet (s) has said, A man will not have ".any excuse in such cases

"اَبنَاءُ الأَربَعِین زَرعٌ قَد دَنَا حَصَادُهُ، اَبنَاءُ الخَمسِینِ مَاذَا قَدَّمتُم ومَاذَا أخَّرتُم، اَبنَاءُ السِّتینِ هَلِمُّوا اِلی الحِسابِ لا عُذرَ لَکُم، اَبنَاءُ السَبْعِینِ عُدُّوا اَنفُسَکُم مِنَ المَوتَی"

The forty-years old are like a field whose time of harvest has come; for the fifty-" years old what is important is what they have sent and what they have kept; for the sixty-years old this is the course of action: come to account for what you have done; no excuse is accepted; for the seventy-years old the course of action is: you are no [longer alive."[۹۴

But it is much to be regretted that, except for the Prophet and a few vigilant .individuals, we do not know the significance of this great asset

:Imam (s) has stated in this regard

"لا یَعرِفُ قَدرَ مَا بَقِیَ مِن عُمرِهِ اِلاّ نَبِیٌّ او صِدِّیق"

No one"

knows the value of the remainder of his life save a prophet or a truthful believer.”[۹۵]

Some Pieces of Poetry:

One day, a young man asked an old man:

How is your life with your old age;

He answered: there is something ambiguous in this letter,

Whose meaning you will know only at the old age;

You had better tell me of your strength,

Why are you asking me about my weaknesses;

Keep your youth, since this beloved bird,

Will not stay in this bony cage for long;

The asset which I lost so easily,

You should keep it if you can;

The more I showed rebellion,

The more rebellion showed me the world;

When I lost my capital, I was left with nothing,

Since it is funny to engage in bargain with no capital;

The thief world robbed me of my treasure,

When I was asleep at the time of vigilance.

I lost my life with no benefit or loss,

See how I lost such a precious thing;

,I spent it one day at the flower side in the spring

;The other day, I spent it, mourning over the faded flower

;It is a pity that my youth

;Passed away as do spring winds and the flowing river

,This land is the resting-place of the martyrs

;Take your time, observing it carefully

,Count the years you've already lost

;Do not sit counting the months of Capricorn, Scorpio and Gemini

,The dawn caravan is far away yet

;There should be a candle in this dark night

,O friend, while you are in power

;Provide the needy with what they want

,We pretended to be teachers for others

.While we did not recognize A from B

A burnt wood could

,not be used as a guide candle

;We should burn a light which gives out light

,Do not waste the time treasure so easily

;Since this precious jewel has got a price

,Parvin will not waste the dear life

.Since she has her wisdom as her guide

(المستسلم للدهرA Surrenderer to the World Events –۴

Sometimes a man acknowledges the enemy's superiority, but he is unwilling to .surrender

But sometimes he does not have any other option than surrender. Imam (s) confessed to the power of the world in his expression "admitting the tricks of the world," but he was unwilling to surrender. But when he carefully obserced the .. .demolishing events in the world, he surrendered.۰

However, what is meant by "the power of the world" might be the hardships and troubles which people put on the way of justice and stop the progressive growth of the society. This is what they did to Imam Ali (s) and forced him to stop the Seffein Holy War. Imam Ali (s) then metaphorically attributed those in human acts to the .world

:For instance, in the Sermon ۳۲ of NahjolBalagha he metaphorically states

"أيُّهـا النّاس اِنّا قـد اصبَحنَا فى دَهْرٍ عَنُودٍ و زَمَنٍ كَنودٍ يُعَـدُّ فِيهِ المُحسِنُ مُسِـيئاً ويَزدَادُ الظَالِمُ فِيهِ عُتوّاً لا نَنتَفِعُ بِمَا عَلِمنَا وَلا نَسأَلُ عَمَّا جَهِلنا وَلا نَتَخَوَّفُ قَارِعَةً حَتّى تَحِلَّ بِنا"

O people! We are living at a time of vengeance and blasphemy when a well-wisher is" counted as a wrong – doer, and when a tyrant adds to his tyranny. We make no use of our knowledge; we do not ask what we do not know. And we do

".not fear the calamities and temptations until they have inflicted us

No doubt, the attribution of vengeance and blasphemy is to the people; or else the .world itself could not be blasphemous

(الذام للدنيا)The Reproacher of the Life –۵

The Reproacher of the Life

The world consists of the sky, the earth, and the creatures. It houses the heavenly bodies, mountains, deserts, plants, animals, and human beings together with the man-made means and instruments, some of which are useful, others hazardous. Since this world is near to us, it is to be distinguished from another world which we call .hereafter

A question is raised here: which part of the present world is bad which incites Imam Ali ?(s) to call himself as "a reproached" of it

Some have assumed that this world, as a whole, including wives, children, houses, mountains, deserts, the seas, the sky and the earth, is nasty and ugly. Therefore, a wiseman should disregard the whole world and through sufferings he should spend .his life

Of course, This kind of thinking stems from either a materialistic concept which considers the world as absurd, or is based on dualism: the god of good things and the !god of bad affairs. The latter has created all nasty things

The injustice, repressions and other social hardships may cause such pessimistic .attitudes in people

But in the Islamic world-view, which is based on monotheism, nothing is bad in nature and the world is not absurd. On the one hand the Holy Qur’an status that Allah has .created the whole world flawless

"الَّذِی أَحْسَنَ کُلَّ شَیْءٍ خَلَقَهُ"

[Who made good every thing that he has created”.[۹۶“

"مَا تَرَى

فِی خَلْقِ الرَّحْمَانِ مِنْ تَفَاوُتٍ"

[You see no incongruity in the creation of the Beneficent God".[۹۷"

.On the other hand, the Qur'an rejects the absurdity of the world

"وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَیْنَهُمَا لَاعِبِینَ "

And we did not create the heavens and the earth and what is between them in sport"." [[۹۸

"وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَیْنَهُمَا باطلا"

And We did not create the heaven and the earth and what is between them in vain"." [[۹۹

The Qur'an considers every manifestation of the creation as signs indicating monotheism.[۱۰۰] God swears to these signs.[۱۰۱] No doubt, an absurd thing can not be ,used as a reason for monotheism

Imam Ali (s) himself, in Hekma ۱۳۱, severly rebukes anybody who reproaches the .word

Thus, considering the world as a nasty thing does not coincide with the Islamic world-view, with the Holy Qur'an and with Nahjolbalaqhe". We have, therefore, to find a ."better explanation for Imam Ali's expression "the reproached of the world

Some others have said, although the world as such is not bad, loving it is nasty. Imam :Ali (s) has stated

[Showing love towards the world is the basis for all wrong – doings"[۱۰۲"

Thus, Imam Ali (s) does not rebuke the world itself; rather, he reproaches a liking towards it. But this explanation, too, does not seem to be true because a liking for one's wife, children, possessions, houses, life social positions, which are manifestations of the world, is an innate and natural phenomenon. God has bestowed

upon man a liking for self, children, wife, life, and social status so that he could automatically try to

improve life and to reproduce off springs. If this innate apparatus were not built in man, he would lose his hopes to live. Thus, how is it that this apparatus is based on ?some wisdom but the liking towards it is considered bad

This is especially important when we consider that Islam is a religion of innateness .and not any command is issued contrary to it

"فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِی فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ "

Then set your face upright for religion in the right state the nature made by Allah in“ which He has made men, there is no altering of Allah creation; that is the right [religion”.[۱۰۳

A Third Explanation

What is understood from the Holy Qur’an and Nahjol Balagha is this: Neither is the world bad nor a liking toward it. Rather, an excessive reliance on it which could create a deviation in justice and could turn the world as an aid rather than a means is .considered improper

When the Holy Qur’an introduces the dwellers of hell and their characteristics, it :emphasizes the same fact

"إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ " [۱۰۴]

Surely those who do not hope in Our meeting and are pleased with this world's life" and are content with it, and as we see the main feature of these dwellers of hell is their extreme liking towards the world and their negligence towards rightfulness, and justice. They have considered the world as an aim by itself and not as

."a means

The Holy Qur'an, as well, blames those people who prefer the materialistic world to :God or to the prophet(s) or to the holy wars

"قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ "

Say: If your fathers and your sons and your brethren and your mates and your" kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not [guide the transgressing people".[١٠٥

In this verse, too, the different materialistic aspects of this world, including possession, children, brothers, wives and the like, are considered bad only if they .intrude justice and rightfulness

As it is expressed in other verses, too, the world is not only good, but it is considered .as an ornament and a bridge to victory

"الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا"

Wealth and children are an adornment of the life of this world; and the ever-abiding," [the good works, are better with your lord in reward and better in expectation".[١٠۶

What is indecent is to consider the world as an aim. In this regard Allah commands the :(Prophet (s

"فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ذَلِكَ مَبْلَغُهُمْ مِنْ الْعِلْمِ "

Therefore, turn aside from him who turns his back upon"

.our reminder and does not desire anything but this world's life

[This is their goal of knowledge".[۱۰۷

Imam Ali (s), too, in Nahjol Balagha introduces those who are world-mongers, blaming :them

"ولبئس المتجر أن ترى الدنيا لنفسک ثمنا ومماتک عند الله عوضا"[۱۰۸]

It is an awkward business to sell one's self to the world and to select this world .”instead of God's consent in the other world

Thus, as we have already noticed if man enjoys different aspects of life in order to obey God, and to serve people and to collect sufficient provisions for the next world, his action is not only not considered improper, but rather, it is considered proper. :Imam Ali (s), in Hekma ۱۳۱, in blaming the world-mongers, explicitly explains

"اِنَّ الـدُّنيَا دَارُ صِدقٍ لِمَن صَدَّقَها وَدَارُ عَافِيَهٍ لِمَن فَهِمَ عَنهَا وَدَارُ غِنىً لِمَن تَزَوَّدَ مِنهَا وَدَارُ مَوعِظَهٍ لِمَن اتَّعَظَ بِها، مَسْجِدُ اَحبَّاءِ الله ومُصَلَّى مَلائِكَهِ الله ومَهبِطَ وَحِى الله وَمَتْجَرِ اَولياءِ الله اكتَسَبُوا فِيهَا الرَّحمَهَ ورَبِحُوا فِيهَا الجَنَّهَ"

The world is a place for honesty and rightfulness for those who are honest towards" it; the world is the home for health for those who understand it; the world is the place for freedom from want for those who will make their provisions; the world is the place for advice for those who benefit from advice; the world is the mosque for God-lovers, it is the chapel of God's angles; it is the place for the revelation of God's inspirations; it is the business market for God's men. Those people got God's blessings here and got paradise as

"a reward

Thus the world is not considered repulsive if the needy person is given what he needs, if a naked person is given clothes and if a hungry person is given food. These acts are .deemed as God's worship

The world would be considered ill-favored if we counted it as our final aim. Rather, it would be a proper place if it were used for obtaining God's consent. Imam Ali(s) in :NahjolBalagha has stated

"وَلَنِعمَ دَارِ مَن لَم يَرضَ بِهَا دَاراً وَمَحلِ مَن لَم يُوطِنهَا مَحلّاً"

This world is a good home on condition that we do not think of it as our final shelter."" [[۱۰۹

In other place, Imam Ali (s) emphasizes that this world is a transitory shelter, not a .permanent one. The more we provide provisions for the Hereafter, the better it is

"انما الدُّنيا دارُ مَجازٍ، والآخرهُ دارُ قرار، فخُذوا مِن مَمَرِّكُم لِمَقَرِّكم "

This world is transitory, the Hereafter is permanent. Therefore provide provisions" [here for there."[۱۱۰

Thus, Imam Ali (s) reproaches this world only if it interferes with justice and .rightfulness

.It is obvious that such a world deserves reproachment

Asset-Stricken People

Here we should make it clear why Imam Ali (s) has used expressions which denote .reproachment of this world

The fact is that at the time of his caliphate, due to the victories that Moslems had, they became rich and wealth-stricken; therefore, they indulged in pleasure-seeking and animal instincts, instead of protecting right and justice for others, as was practiced at

[the time of God’s Prophet(s).[١١١

Imam Ali (s) envisioned dormant dangers behind pleasure-seeking approaches of Moslems in the newly established

Moslem communities. Such comforts would cause the fall of any community, .according to Imam Ali’s estimation

"وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا"

And when we wish to destroy a town, we send our commandment to the people of it“ who lead easy lives, but they transgress therein; thus the word proves true against it, [so we destroy it with utter destruction”.[۱۱۲

Imam Ali (s), in sermon ۱۵۱, refers to this destructive disaster (i.e. pleasure-seeking) :and emphasizes

"ثُمَّ اِنَّكُم مَعْشَر العَرَبِ اَغرَاضُ بَلايَا قَدْ اقْتَرَبَت فَاتَّقُوا سَكَراتِ النِّعمَه وَاحذَرُوا بَوائِقَ النّقِمَهَ"

O Arab groups, now you are the targets of the approaching disasters; therefore," .”avoid being indulged in pleasures and avoid pending calamities

Furthermore, as it was mentioned earlier, attachment to this world entails man's fall from the path of piety; it leads man to forget God, Hereafter and rightfulness and [justice.[۱۱۳

This led to Imam Ali's deprivation of his right for ۲۴ years, i.e., caliphate on the one hand; on the there hand, within those years when he was the caliph, he was faced with internal wars, turbulences and inhumane acts of his people to the degree that he wished for an early death to terminate his hardships. Ibne Moljem cleft his forehead and Imam Ali(s), the bravest man in the history of Islam, stated: “By Allah, I have .”won

"فُزتُ وَرَبِّ الكَعْبَهِ"

All this led Imam Ali (s) to blame the world more than anybody else and warn people [against it.[۱۱۴

۶. A Dweller of the Homes (graves) of the Dead (الساکن مساکن الموتی)

.Due to pastimes and pleasures, men sometimes fail to comprehend clear issues

,In such cases

they should be notified. For instance, we do not think that over the piece of land that we are living there used to be much more stronger men than us. They are no longer .remembered and we are living in their places

:The Holy Qur’an, upon the drowning of the followers of Pharaoh, emphasizes that

"كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ فَمَا بَكَتْ عَلَيْهِمْ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ"

How many of the gardens and fountains, have they left! And cornfields and noble“ places! And goodly things wherein they rejoiced; Thus (it was), and we gave them as a heritage to another people. So the heaven and the earth did not weep for them, nor [were they respited”. [Qur’an ۴۴:۲۵-۲۹

Imam Ali(s), too, having returned from Seffein, arrived at a graveyard next to Kufe ,and stated

"يَا اَهلَ الـدِّيارِ المُوحِشَهِ وَالمَحالِّ المُقفِرَهِ وَالقُبُورِ المُظلِمَهِ يَا اَهلَ التُربَهِ يَا اَهلَ الغُربَهِ يَا اَهلَ الوَحـدَهِ يَا اَهلَ الوَحشَهِ اَنتُم لَنا فَرطٌ سَابِقٌ وَنَحنُ لَكُم تَبَعٌ لاحِقٌ امَّا الـدُورُ فَقَد سُـكِنَت وامَّا الازوَاجُ فَقَد نُكِحَت وامَّا الاموَالُ فَقَد قُسِّمَت، هَذا خَبرُ مَا عِندَنَا فَمَا خَبَرُ مَا عِندَكُم؟ ثُمَّ اِلتَفَتَ اِلى اَصحَابِهِ فَقَالَ: امَا لَو اُذِنَ لَهُم فى الكَلامِ لاخْبَروكُم اَنَّ خَيرَ الزَادِ التَقوَى".

O the dwellers of horror-stricken houses and empty places and dark graves; O" poverty-stricken, O strangers, O lonely ones, O frightened ones, you have preceded us; we, too, will join you. If you ask me about what is going on in the world, I will tell you: Your houses are possessed

by others; your wives are married to others; your possessions got divided. These "?news we know. What news do you have

Imam Ali (s) then told his followers if they are allowed to talk, they would say: "The [best provision for the Journey towards the Hereafter is piety".[۱۱۵

In this treatise, too, Imam Ali(s) mentions that: I, as a father, am living in a place where it used to be of others; now they are dead. This means: my son! This, too, will .happen to you some day

۷. Who will leave it tomorrow (والظاعن عنها غداً)

Despite the fact that we know that nobody is eternal in this world, due to pleasure-seeking acts, we behave as if we were going to live in this world for ever. This has led .us to commit a lot of crimes and sins

Imam Ali(s), however, teaches us to study the lives of our predecessors, including the .prophets and the rich. He concludes that the only eternal being is God Himself

"فَلَو اَنَّ اَحَداً يَجِدُ اِلى البَقاءِ سُلَّماً اَو لِدَفعِ المَوتِ سَبيلاً لَكانَ ذَلِكَ سُلَيمانُ بنَ داودَ عليه السَّلامُ الَّذى سُخِّر لَهُ مُلكُ الجِنِّ وَالأِنسِ مَعَ النُبوَّهِ وَعَظِيم العَريقَهِ فَلَمَّا استوفى طُعمَته وَاستَكمَلَ مُدَّته رَمَتهُ قِسِىُّ الفَناءِ بِنِبالِ المَوتِ وَاصبَحَت الدِّيارُ مِنهُ خالِيه وَالمَساكِنُ مُعَطَّلَه وَوَرِثَها قومٌ آخَرُونَ وَاِنَّ لَكُم فى القُرُونِ السابِقَهِ لَعِبْرَه! اَينَ العَمالِقَهُ وَابناءُ العَمالِقَهِ اَينَ الفَراعِنَهُ وَابناءُ الفَراعِنَهِ اَينَ اَصحابُ مَدائِنِ الرَسِّ الَّذِينَ قَتَلوا النَبِيِّينَ وأطفأوا سُنَنَ المُرسَلِينَ وَاحيَوا سُنَنَ الجَبَّارِينَ اَينَ الَّذِينَ سارُوا بِالجُيوشِ وَهَزَمُوا بِالالُوفِ وَعَسكَرُوا العَساكِرَ وَمَدَّنوا المَدائِنَ".

.If there were a way to stay eternal, Solomon, the son of David, would have chosen it"

This is because this man was given the power to govern jinns and humans, he was appointed by God as a prophet. But when his time was over, the arrows of death were !released from the bows of fatality and he had to leave here for ever

Solomon's houses remained ownerless and were possessed by others. There are many interesting events to learn from the past. Where are the Amaleqes? Where are ?their children? Where are the Pharohs and their offsprings

Where are the dwellers of the Rass cities, who killed the prophets and turned off the ?lights of their traditions, and who revitalized the ways of the tyrants

Where are those commanders who mobilized thousands of armies and built the [cities?"[۱۱۶

Imam Ali (s) encourages people to prepare provisions and to make themselves ready .for leaving this world and heading towards death

"تَجَهَّزُوا رَحِمَكُم الله فَقَد نُودِیَ فِیكُم بِالرَّحِیلِ واقِلّوا العَرجَهَ علی الـدُّنَیا وَانقَلِبُوا بِصَالِحِ مَا بِحَضرَتِكُم مِنَ الزَّادِ فَاِنَّ اَمَامَكُم عَقَبَهً كَئُوداً وَمَنَازِلَ مَخُوفَهً مَهمُولَهً لابُدَّ مِنَ الورُودِ عَلَیهَا وَالوقُوفَ عِندَهَا واعلَمُوا اَنَّ مَلاحِظَ المَنِیَّهِ نَحوَكُم دَانِیَهٌ وَكَانَّكُم بِمَخالِبِها وَقَد نَشَبَت فِیكُم وَقَد دَهَمَتكُم فِیها مُفظِعاتُ الامُورِ وَمُعضِلاتُ المَحْذُورِ فَقَطِّعُوا عَلائِقَ الدُّنیا وَاستَظهِرُوا بزَادِ التَقوَی"

May God bless you; get ready to leave this world; since everybody is in the mood of" setting off; decrease your willing to stay here for long; by preparing provisions of doing good deeds, return to the Hereafter. You will meet horrible obstacles on your way back. Be aware that the looks of death upon you are very close. It is as if death

had entered its claws into your body. Bad deeds, life difficulties have hidden death from you. Therefore, lessen your attachments to the world and strengthen your [status with the provision of piety"[۱۱۷

It is on the basis of the above observation that Imam Ali(s) tells his children about his .departure to warn everybody in time

[The Fourteen Attributes of Imam Ali's Son [AS

Towards a wishful son who may not fulfill his wishes –۱

After counting seven attributes for himself, Imam Ali (s) mentions the following :fourteen attributes for his son's self-improvement

God has equipped man with instincts and desires to be able to sustain life. If these instincts and desires are employed in the right situations, they will add up to our vigor .and satisfaction

:Our wishes, too, are among these means

.If man lacked these wishes, life would be impossible

:Regarding this, the Great prophet(s) has stated

"الأمَلُ رَحمَةٌ لأُمَّتى وَلَولا الأمَلِ مَا رَضَّعَت وَالِدَةٌ وَلَدَها وَلا غَرَسَ غَارِسٌ شَجَراً"

Hope is a mercy for my people. If hope does not exist no mother would ever" [breastfeed her child and no gardener would ever plant a tree."[۱۱۸

In a tradition, it is stated, "Jesus Christ (s) saw an old man plowing the ground. Jesus asked God to take wishes away from him. Then, Jesus saw that the old man threw the .spade onto the floor and started lying on the ground, resting

Then Jesus asked God to give him back his desires. He saw the old man stand up and start working. Jesus asked the old man the secret behind this. The old man answered. "When I was working, I told myself: How long do you have to work when you

are so old. Then I threw the spade down and started resting. Then I told myself: I swear to God that as long as I am alive, I need life equipments. Then I rose and [started working."[١١٩

These two traditions clearly show the dynamic role of wishes in our lives. But, as it was stated earlier, wishes are good if they are fulfilled with care or else they will .destroy the community if they go on extremes

:Imam Ali (s) in the sermon ۴۲ of Nahjol Balagha states

"اَيُّهـا النّـاسُ اِنَّ اَخوَفَ مَا اَخافُ عَلَيكُم اِثنَانِ: اتِّبَاعُ الهَوَى وَطُولُ الأمَلِ فامَّا اتِّبَاعُ الهَوَى فَيَصُدُّ عَنِ الحَقِّ وَامَّا طُولُ الأمَلِ فَيُنسِى الآخِرَةَ. اَلا وِانَّ الدُّنيَا قَد وَلَّت حذّاءُ فلم يبق منها الا صبابه كصبابه الاناء اصطبَّها صابّها الا وان الآخره قد اقبلت ولكل منهما بنون فكونوا من ابناء الآخره ولا تكونوا من ابناء الدنيا فان كل ولد سيلحق بأمه يوم القيامه وان اليوم عمل ولا حساب وغدا حساب ولا عمل "

O people, two things are extremely horrible for you: giving way to self and farfetched“ .desires

Following one's self drives a person away from the right way and far-fetched desires .make man forget the Hereafter

Be aware: the world has passed and what is left of it is less than the left-over of the water in a glass which is made empty. The Hereafter is approaching us. Try to be .among the children of the Hereafter, not of this world

And be aware, today is the day of action, not the day of accounting; and tomorrow is the day of accounting, not the

[day of action."[120]

As you will notice, in this sermon, Imam Ali(s), not only mentions the hazards of far-fetched desires, which is to forget about the Hereafter, but also he shows us how to sttuggle against these desires by paying attention to the Hereafter. He states that the results of our wrong-doings beget dangerous consequences in the other world. There would not be available to us any compensatory ways at that time, however.

Of course, we should be aware that not all of our desires are fulfilable.

By drawing a square on the ground and by passing a line in the middle of it the Great Prophet(s) depicted this fact.[121]

Imam Ali(s) mentions the same idea in the expression he uses "المرسل ما لا يدرك" (not all your desires are fulfilable). He warns us not to follow all of our wishes; he says this is impossible.[122]

Thus, it is better for us to limit our desires and only make use of them rationally, Imam Ali (s) has said in this regard:

"مَن ايَقَنَ انَّهُ يُفـارِقُ الأحبَـابَ وَيَسـكُنُ التُرابَ وَيواجِهُ الحِسَـابَ وَيَسـتَغنِى عَمَّا خَلَّفَ وَيَفتَقِرُ اِلى مَـا قَـدَّمَ كَانَ حَريّاً بِقُصـرِ الأمَلِ وَطُولِ العَمَلِ"

"A person who believes that he has to depart from friends and has to take shelter on the earth and has to face a severe accounting in the Hereafter, and knows that the past will not help him and realizes that he needs the provisions, has to cut his desires short and add to his good deeds"[123]

But for the Gnostics the ultimate for their desires is Allah; they only

.think about God’s consent

۲– The Follower of Those Who Have Gone Astray (السالک سبیل من قد هلک)

What is meant by this expression is that the child from the day it is born is on the scale of growth and it develops: It finishes infancy and then arrives at the youth and then reaches old age and finally passes away. This process includes everybody: both our .ancestors and our off springs

Thus, my son! You, too, are going to go through this stage. Never remain ignorant of .this fact, or else, the Satan will mislead you

The above expression might convey the following concept depicted in the following :piece of poetry

,These roads on the desert

;Are drawn by pen in the past by Friends

,The transcripts on the graves are unopened letters

.Which have come to us by the people of the hereafter

This means that the road on which you and I are walking is the road prepared by people in the past. Be aware, we, too, are preparing the road for future walkers!!

۳– The Target For The Diseases (غرض الاسقام)

Material life entails complexities and clashes. If one is weaker, these clashes take on a .strong side

Man is no exception to this universal rule. He is always struggling against different agents and destructive factors. He is at the mercy of all sorts of diseases, calamities, disasters and hardships. Every moment he might get disintegrated: a stroke, a cancer, .a TB, a smallpox, an ulcere, and the like

:Imam Ali(s), in the sermon ۲۱۷ of Nahjolbalaga, concerning this, states

"دَارٌ بِالبَلاء مَحفُوفَةٌ وَبِالغَدْرِ مَعْرُوفَةٌ لا تَدُومُ اَحوَالهُا وَلا تَسْـلَمُ نُزّالُها، اَحوَالٌ مُختَلِفَةٌ وَتَارَاتٌ مُتَصَـرِّفَةٌ، العَيشُ فِيهَا مَذمُومٌ وَالأمَانُ مِنهَا مَعدُومٌ وَاِنَّما اَهلُهَا فِيهَا اَغرَاضٌ مُستَهدَفَةٌ تَرمِيهِم

بِسِهَامِهَا وَتَفنِيهِم بِحِمَامِها"

The world is a house which is surrounded by disasters. It is renowned for disloyalty" and deceit. It has a changing temperament. Its dwellers are not safe. Life in it is blameworthy. Its dwellers are always at the mercy of arrows of disaster, which are .always being shot at them and which destroy them

Thus, man is subject to both diseases and disasters and misfortunes. Man struggles .with these till he passes away and gets to safety

"لَقَدْ خَلَقْنَا الْإِنسَانَ فِی كَبَدٍ"

[Certainly we have created man to be in distress".[۱۲۴"

:The poet says

,Thus more – bitter – than poison the world will pass

.Once again there will be a day as sweet as sugar

۴. Captive of the Worldly Life (ورهينه الايام)

As the property is mortgaged to the mortgagee during the mortgage time and when the time comes, it goes back to its genuine owner, man is also captive to the world .and its differing events. It seems as if man did not have any freedom whatsoever

And it is assumed that it is the world which brings about either prosperity or misery, either youth or age, power or feebleness, either wealth or poverty, either health or sickness, either happiness or sorrow. When the time comes, his mortgage time is over and it will be turned over to his real owner

Thus, man is extremely miserable and vulnerable. With this amount of misery and vulnerability, he should not be left ignorant and proud. Imam(s) guides us in the :following manner

"مَا لأبْنِ آدَمَ وَالفَخْرِ: اَوَّلُه نُطْفَهٌ، وَآخِرُهُ جِيفَهٌ، لا يَرْزُقُ نَفَسه وَلا يَدْفَعُ حَتفَهُ"

Why should man be“

proud? At first, he was sperm; later he will be nothing more than a corpse. He can [neither provide himself with daily bread nor to shun death".[۱۲۵

۵. The Target for Disasters and Hardships (ورميه المصائب)

This sentence, like the third sentence (The Target for the diseases) shows that man is always subject to all sorts of diseases and hardships. The difference lies in the fact that No ۵ refers to mental and spiritual disasters, whereas No ۳ refers to bodily disasters.

۶. A Slave to the worldly life

A person, who can not resist against world's transitory materialistic manifestations and easily yields to them, is a slave to the world, to dirhams and to dinars and to social positions.

Many people, when confronted with material things and justice, prefer the world affairs and yield to its luxuries. Imam Hossein(s), describing such people, states:"

"النّاسُ عَبِيدُ الدُّنيا وَالدِّينُ لَعِقٌ عَلى اَلسِنَتِهِم يَحُوطُونَهُ حَيثُ مَا دَرَّت مَعَايشُهُم فَإذَا مُحِّصُوا لِلبَلاءِ قَلَّ الديّانُونَ"

"People are slaves to the world and religion is on their tongues like a licking substance. While it has a flavor, they keep it. When it is examination time, there are few [believers.[۱۲۶

It has repeatedly been noticed, however, that these adjectives and attributes refer to an ordinary person, and not to Imams who are innocent.

۷. The Buyer of a Provision of Vanity (وتاجر الغرور)

As we have previously mentioned, the world is the house of bargaining. Most people sell their precious lives for a provision of vanity. They would sell their Hereafter to this world:

"أُوْلَئِكَ الَّذِينَ اشْتَرَوْا الْحَيَاهَ الدُّنْيَا بِالْآخِرَه فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ "

"These are they who buy the life of this world for the Hereafter, so their chastisement

[shall not be lightened nor shall they be helped”.[١٢٧

Although these people realize that the world is nothing more than "a provision of "vanity

"وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ"

[And the life of this world is nothing but a provision of vanities”.[١٢٨“

"كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً"

Their deeds are like the mirage in a desert, which the thirsty man deems to be“ [water”.[١٢٩

They prefer this world to the Hereafter. They precede possession, positions, children and

.desires before God's consent and the Hereafter. They buy things on the face of them

"وَلا تِجارَهٍ کَالعَمَلِ الصّالِحِ"[۱۳۰]

."Whereas there is no better bargain than rightful deeds and God's consent"

"مَن تاجَرَ اللهَ رَبِحَ"[۱۳۱]

."And anybody, who bargains with God, will gain profits"

On the other hand, there are those who offer to God what they have, including their lives, possessions, and children. What they are looking for in this transaction is God's :consent

"إِنَّ اللَّهَ اشْتَرَى مِنْ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمْ الْجَنَّهَ يُقَاتِلُونَ فِى سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرَاهِ وَالْإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنْ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمْ الَّذِى بَايَعْتُمْ بِهِ وَذَلِکَ هُوَ الْفَوْزُ الْعَظِيمُ"

Surely Allah has bought of the believers their persons and their property for this, that" they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Ingeel and the Qur'an; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement".[۱۳۲] Thus, the most important trade ,is getting Allah's consent

"وَمِنْ النَّاسِ مَنْ يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاهِ اللَّهِ"

[And among men is he who sells himself to seek the pleasure of Allah".[۱۳۳"

And the worst trade is selling oneself to the world and what it contains. Regarding this, :Imam(s) has stated

"وَلَبِئسَ المَتْجَر أن تَرى الدُّنيا لِنَفسِکَ ثَمَناً"

[What a nasty thing it is to see the world as a price for yourself!"[۱۳۴"

۸. Indebted to Death (وغريم المنايا)

.Manaya" is the plural for "maniya", meaning death"

The reason the plural

word "manaya" is used is that there are different ways to die: one dies in accidents, the other dies by drowning, the other one through shocks and the other one by .cancer, and the like

In this sentence, Imam(s) compares a man to an indebtor who is asked to give back .his debts

Divine decrees, too, are creditors who are after their credits, which is man's .departure towards the Hereafter

:Elsewhere, Imam(s) refers to this fact in the following words

"اِنَّ هَذا الموتَ لَطالِبٌ حَثِيثٌ لا يَفُوتُه المُقيمُ وَلا يُعجِزهُ مَنْ هَرَبَ "

Definitely, this death is after everybody, neither the remaining people nor are the" [escapees immune".[۱۳۵

"اِنَّ وراءَکَ طالِباً حثیثاً مِنَ الموتِ فلا تغفل "

Surely, the death is after you and calling you from behind; therefore, take it serious"." [[۱۳۶

۹. A captive in the Hands of Death (واسير الموت)

Because man can not escape death,[۱۳۷] wherever he stays, no matter what age he is or what position he possesses, he will taste the bitter death.[۱۳۸] Naturally, such a person will remain a slave in the hands of death. Thus, Imam(s) reckons his son, .Imam Hassan, like any other human being, a slave in the hands of death

۱۰. Related to Griefs(وحليف الهموم)

۱۱. Coupled With Sorrows وقرين الاحزان ( )

۱۲. A Target of Disasters(ونصب الآفات)

A Person is related to grief's, coupled with sorrows, and a target to disasters if he can not fulfill his aims, if he observes all sorts of obstacles on the way of his growth, and if

he is inflicted with poverty, disease, age, deprivation, lack of wife, children, shelter, food, heat and the like. There is nobody who is not subject to these sufferings: in this ".case, the Holy Qur’an says: "Certainly we have created man to be in distress

If man feels prosperous one minute, then he has to taste a cup filled with the hemlock of disasters and calamities. Neishapuri has observed that

"اَلّلذّهُ فی الدُّنیا کَالقَطْرَهِ مِنَ البَحْرِ"

If you compare the world's pleasures with the world's calamities, you will find the" [ratio is one drop of water to the sea at large."[۱۳۹

It is because of these facts that Imam(s) considers his own son, like other human beings, related to griefs, coupled with sorrows and the target to disasters. He warns us that this world, with all these hardships, could not be the final objective for man. :We should make a provision for the other world

"وَالْعَاقِبَهُ لِلْمُتَّقِینَ "[۱۴۰]

."And the end is for those who guard against evil"

Sorrows for

?this world or for the Hereafter

The source for man's sorrows is sometimes materialistic and related to this world: distresses such as poverty, the death of one's child, suffering a loss, deprivation of .having wife and children

But sometimes the source for these griefs might be spiritual and related to the Hereafter, for instance, the feeling of guilt or the observation of committing guilt by .others

A wise and true believer, form the viewpoint of the principle of patience, has to make himself content and patient. He has to cope with these sufferings or else, as Imam(s) ,has stated

"الهَمُّ يُذِيبُ الجَسَدَ" [۱۴۱]

."The grief weakens the body"

Zeinab (s) in answering Obeidollah bin Ziyad said: "We would consider martyrdom and captivity, which are given to us by Allah, as blessing."[۱۴۲] And the Great Prophet (s) :has said

"اِذَا كَثُرَت ذُنُوبُ المُؤمِنِ وَلَم يَكُن لَهُ مِنَ العَمَلِ مَا يُكَفِّرُها اِبتَلَاهُ اللهُ بِالحُزنِ لِيكَفِّرَهَا بِهِ عَنهُ"

When the number of a believer's wrong-doings increases and he could not" [compensate for them, Allah infects him with sorrows till he is salvaged"[۱۴۳

.As the above two statements show, sufferings will make a man improve in life

"Imam as-Sadq (s) has said

"ان الهَمَّ لَيَذهبُ بذنُوبِ المُسلِم"

[Sufferings purifies a Moslem"[۱۴۴"

A true believer, by lessening the weight of his sufferings acts as if he were given the best God given assets[۱۴۵] or as if he were drinking his mother's milk.[۱۴۶] In the case

of spiritual sufferings, a wrong doer is in fact depressed. Regarding this, Imam as-Sadiq (s) has stated:

"الحُزنُ شِعَارُ العَارِفِينَ لِكَثرَةِ وَارِدَاتِ الغَيبِ عَلى سَرائِرِهِم وَطُولِ مُبَاهَاتِهِم تَحتَ سِرِّ

الکِبریـاء وَالحُزنُ ظـاهِرُه قَبضٌ وَبـاطِنُهُ بَسـطٌ، یَعِیشُ مَعَ الخَلـقِ عَیشَ المَرضَـی وَمَعَ الله عَیشَ القُرَبـاءِ، الی اَن قـالَ: وَیَمِینُ الحُزْنِ الابتِلاءُ وشِمالُهُ الصَّمْتُ وَالحُزنُ یَختَصُّ بِهِ العَارِفُونَ لله تَعـالی وَالتَفَکُّر مُشتَرَکُ الخَاصِّ وَالعَامِّ وَلَـو حُجِبَ الحُزنُ عَن عُیـونِ العَارِفِینَ سَاعَةً اِستَغاثُوا"

Sorrow is the motto of Gnostics. Since they are subject to inspirations, they are calm" in appearance but very pleased inside, they behave people like the sick and treats God as a close relative. On one hand he has sorrows; on the other side he has silence. Sorrow belongs to God's Gnostics and thinking belongs to all. If sorrow goes away [from the hearts of Gnostics, they will wish for it."[۱۴۷

:He also has said

"عَنِ الصّـادِقِ علیه السـلام قـال: اَوحَی الله اِلی عِیسَـی بنِ مَریَمَ هَب لِی مِن عَینَیـکَ الـدُّمُوع وَمِن قَلبِکَ الخُشُوعَ وَاکْحِل عَینَیکَ بِمَیلِ الحُزْنِ اِذَا ضَـحِکَ البَاطِلُونَ وَقُم عَلی قُبُورِ الامْواتِ فَنَادِهِم بِالصَّوتِ الرَّفِیعِ لَعَلَّکَ تَأخُـذُ مَوعِظَتَکَ مِنهُم وَقُل اِنِّی لاحِقٌ بِهِم فی اللاحِقِینَ"

God revealed to Jesus Christ (s): O Jesus, weep for me with your eyes, show" humbleness in your heart. When the pleasure-seekers are laughing, you make yourself depressed and go and stay on the graves of the dead and call them aloud so [that you will get advice out of them. Tell them: I will join you, as well"[۱۴۸

A person, whose sorrows are for people who are going astray and are distancing themselves from God, is among elites of believers. His sorrows, in fact, make him come nearer to God. Imam Ali(s) has stated

"مَن طَالَ حُزنُهُ علی نَفسِهِ فی الدُّنیا

اَقَرَّ الله عَينَيهِ یومَ القِیَامَهِ"[۱۴۹]

If one worries about himself a lot in this world, Allah will make him delighted in the" ".Doomsday

۱۳. Defeated By One's Lusts وصریع الشهوات))

Man is a unique creature whose body consists of both wisdom and desires. There is always a struggle between these two. If wisdom wins, man is better than angles; whereas, if desires win, he is less than animals;[۱۵۰] the strongest people are those who defeat their desires, and obey right fullness and wisdom[۱۵۱]. Only these latter receive God's blessings[۱۵۲]; others are slaves to dirhams, dinars and their [instincts[۱۵۳

The fact that Imam Ali(s) calls his son as "defeated by lusts", is that his statement is symbolic and is, in fact, the advice of a father to his ordinary son. Satan, too, has sworn to mislead every person except the true believers;[۱۵۴] or else, he is among [The Infallibles and is protected against lusts.[۱۵۵

۱۴. Successor of the Dead (وخلیفه الاموات)

As it was said in the sentence No ۵ of the Imam's letter; if a man paid attention to the fact that there used to live some other people on the ground that now we are occupying, then he would not be proud and would be thinking about gathering provisions for the Hereafter. By notifying his great son, Imam (s) in fact gives us all a :lesson to avoid indulging in pride. He says, on the basis of the saying

"حُکمُ الاَمثَالِ فِیمَا یَجُوزُ وَفِیمَا لا یَجُوزُ سَواءٌ"

."This will happen to you all as well"

۲

"اَمَّا بَعـدُ فَاِنَّ فِیمَـا تَبَیَّنتُ مِن اِدبَارِ الـدُّنیا عَنِّی، وَجُمُوحِ الـدَّهرِ عَلَیَّ وَاِقبَالِ الآخِرَهِ اِلَیَّ مَا یَزَعُنِی عَن ذِکرِ مَن سِوایَ والِاهتِمَامِ بِما وَرَائِی، غَیرَ اَنِّی حَیثُ تَفَرَّدَ بِی دُونَ هُمُومِ النّاسِ هَمُّ نَفسِی فَصَدَّقَنِی رَأیِی وَصَرَفَنِی عَن هَوائِی وَصَرَّحَ لِی مَحضُ اَمرِی فَاَفضَی بِی اِلی جَدٍّ لا یَکُونُ فِیهِ لَعِبٌ وَصِدقٍ لا یَشُوبُهُ کَذِبٌ وَوَجَدتُکَ بَعضِی بَل وَجَدتُکَ کُلِّی حَتّی کَأنَّ شَیئاً لَو اَصابَکَ اَصابَنِی وَکَاَنَّ

المَوتَ لَو اَتاکَ اَتانِی فَعنَانِی مِن اَمرِکَ مَا یُغنِینِی مِن اَمرِ نَفسِی فَکَتَبتُ اِلَیکَ کِتَابِی مُستَظْهِراً بِهِ اِن اَنا بَقِیتُ لَکَ اَوفَنِیتُ"

My awareness of the fact that the world has turned its back on me, that it has“ overcome me and that the Hereafter is approaching me, has made me delve into my own affairs. Since I have cut with everything, and since I have been dealing with myself alone, my desires are gone. This made me work honestly and whole-heartedly .and found you as a portion of myself, or perhaps all of myself

This is to such a degree that if anything happens to you it is as if it had happened to me. If death engulfs you, it is as if it had involved me. Thus, I take care of your affairs as if they were my own. Thus, I wrote you this letter (treatise) so that you can rely on ."it, no matter if I am alive or dead

Description ۲

There are significant points to be discussed in this letter

After being aware that the world has turned its back on him, that it has overcome .۱ him and that the Hereafter is approaching him, how cutting from others and delving in his own affairs could have happened to Imam Ali(s) when we realize that The Infallible Imam(s) has always been aware of these facts and has continently been trying to ?improve himself

To answer this hard question, we may add: it is a fact that the Imam (s) has always been alert and did not have to be exposed to the overcoming of the world to appreciate the situation. But there are problems that we know, but not concretely. It .is the passing of the time that gives us a full appreciation of the nature of events

After having passed over the age of sixty and having felt the signs of old age, and having amassed a pack of experiences, and having seen the disloyalty of people, now Imam(s) clearly feels the approaching of death and his departure from this world. Under these situations, a man has to leave

.the others and to concentrate on himself

The night is dark, the waves are frightening and the whirlpool is horrifying; how could ?those on the shores realize our plight

?How is self-correction compatible with the writing of such a treatise .۲

:To answer this question, we could say

The conditions under which Imam(s) was living could make him think about nobody except God, but he himself has said that his son is a part of him: because his son's existence depends on his existence, or his son is the whole of him because after the :father, the son will be his substitute and an heir of his knowledge and virtues

Thus the Imam's attention to his son equals his attention to himself and damage to his .son is damage to himself

Concerning the above points, the significance of the present treatise becomes clear. .۳ Imam was under severe conditions at the time of writing this letter. He should have spent his time solving those problems, but he preferred to write this treatise. This shows by not writing this letter, Imam (s) would have thought he had not carried out his parental and Imamat duties. Thus, under dire situations, and prior to his arrival at the caliphate center (i.e., Kufe), Imam(s) started writing it. This makes parents' and :leaders' tasks in constructing the family and society even harder.[۱۵۶] The poet says

,What are you fighting for, the contenders have all gone

,Prepare yourself for the voyage, friends have all gone

,That wandering dust in the desert

.Tells you to depart, since all the jockeys have gone

,Alas

;the story tellers have all departed

.Alas, all the sorrow-filled people have gone

,We regret that the holders of spiritual treasures

.They left their treasures to friends and have gone

.The spring's eyelashes are stained with blood for the departure of friends

.They left you in front of your eyes, like the spring clouds

:Another poet says

,Each moment a breath passes by

.When I see, there is not much left of it

,You have been unaware even if you are fifty

.You have five days left; see what you can do with it

,Ashamed will be the man, who left without having done any good deeds

.The horn of departure was rung, but he prepared nothing

The sweet sleep and the morning

.Will hinder the walker from going

,Anybody who arrived on the scene built a building

,And then left, leaving his building to others

,And the other had whims of his own

.And this building was not ever-lasting

,Do not make friends with an unstable thing

.This cruel one does not deserve your friendship

,Every body, both good and bad, should die

.Blessed is he who does good deeds in the world

,Send in advance a record of good deeds to your grave

.Nobody will bring it, you send it in advance

,Life is short and like snow in the summer heat

.There is only a little left, but we are still haughty

,Diligently listen to Sa'di's advice

.The way is like this, be a man, be prepared

۳

"فَانّی اوصِیکَ بِتقوی الله اَی بُنَیَّ وَلُزُوم اَمرِهِ، وَعِمَارَهِ قَلبِکَ بِذکرِهِ، وَالاِعتِصَامَ بِحبلِهِ، وَاَیُّ سَبَبٍ اَوثُقُ مِن سَبَبٍ بَینَکَ وَبَینَ الله اِن اَنتَ اَخذتَ بِهِ؟! اَحِیی قَلبَکَ بِالمَوعِظَهِ، وَامِتهُ بِالزُهَادَهِ، وَقوِّهِ

بِالیَقِینِ، وَنوِّره بِالحِکمِهِ، وذَلّله بِذِکرِ المَوتِ، وَقرِّرهُ بِالفَنَاءِ، وَبَصِّرهُ فَجَائِعَ الدُّنیَا، وَحَذِّرهُ صَولَهَ الدَّهرِ، وَفُحشَ تَقَلُّبِ اللّیالِی وَالایَّام، وَاعرُض عَلَیهِ اَخبَارَ المَاضِینَ، وَذَکِّرهُ بِمَا اَصابَ مَن کَانَ قبلَکَ مِنَ الاوَّلِینَ، وَسِر فِی دِیارِهِم وَآثارِهِم، فانْظُر فِیمَا فَعَلُوا وَعَمَّا انتَقَلُوا، وَاینَ حلّوا وَنزَلُوا، فَاِنَّکَ تَجِدهُم قَد اِنتَقَلُوا عَن الأحِبَّهِ، وَحلّوا دَارَ الغُربَهِ، وَکَانَّکَ عَن قَلِیلٍ قَد صِرتَ کَاحَدِهِم فَاصلِح مَثوَاکَ وَلاتَبع آخِرتَکَ بِدُنیاکَ وَدَعِ القَولَ فِیمَا لاتَعرِف، وَالخِطَابَ فِیمَا لَم تُکَلَّف، وَامسِک عَن طَرِیقٍ اِذا خِفتَ ضَلالَتَه، فَاِنَّ الکَفَّ عِندَ حَیرَهِ الضَلالَهِ خَیرٌ مِن رُکُوبِ الاهوَالِ وَأمُر بِالمَعرُوفِ تَکُن مِن أَهلِهِ وَانکِر المُنکَرَ بِیَدِکَ وَلِسَانِکَ وَبَاین مَن فَعَلَهُ بَجُهدِکَ وَجَاهِد فی الله حَقَّ جِهَادِهِ وَلاتَأخُذکَ فی الله لَومَهُ لائِم وَخُضِ الغَمَراتِ لِلحَقِّ حَیثُ کَانَ وَتَفَقَّه فی الدِّینِ وَعوِّد نَفسَکَ التَصَبُّر علی المَکرُوهِ وَنِعمَ الخُلُقُ التَصَبُّر وَأَلجِیء نَفسَکَ فی الأُمُورِ کُلِّها اِلی اِلهکَ فَاِنَّکَ تُلجِئهَا الی کَهفٍ حَرِیزٍ وَمَانِعٍ عَزِیزٍ وَاخلِص فی المُسألَهِ لِرَبِّکَ فَاِنَّ بِیَدِهِ العَطَاء وَالحِرمَان وَاکثِر الاستِخَارَه وَتَفَهَّم وَصِیَتِی وَلا تُذهِبَنَّ عَنکَ صَفحاً فَاِنَّ خَیرَ القَولِ مَا نَفَعَ وَاعلَم اَنَّهُ لا خَیرَ فی عِلمٍ لا یُنفَعُ وَلا یُنتَفَعُ بِعلمٍ لا یَحقُّ تَعلّمُهُ"

My son, I recommend to you piety and the fulfillment of God's commands, the“ construction of your heart with remembering God and the company of God. What is in ?this world stronger than a connection between you and your God

Keep your heart alive with sermons and demolish your whims by piety and abstinence make your heart stronger with faith and make it lighter with knowledge. Tame your heart with the mention of death. Make your heart convinced as to the

.fatal status of this world

Show it all the miseries of the world and make it aware of the vicious powers of the time. Tell it about the news of the past. Let it know what has happened to our ancestors. Make a research in their remnants. See what they had accomplished and .where they are gathered

You will see that your friends have all gone and you will soon join them. Therefore, correct your future shelter. Do not bargain your Hereafter with this world. Do not say anything on what you don't know. Do not ask people to do if you are not concerned. .Do not go on a path where you fear you will go astray

Enjoin the lawful acts, till you will become a well-doer. Reject indecent deeds with your hands and tongues. Stay away from anybody who performs evil deeds. Be on the way of God so far as you can. Do not let reproachers stop you from going God's way. .Go into the sea of hardships for God's sake. Think in religion

Get used to enduring hardships since patience is one of the accepted forms of behavior. Ask for God's assistance in all of your affairs. If you do so you have asked .for the right protection

.When you pray, be honest. Only ask for God's help

This is because despair and generosity belong to Him. Ask God for more good deeds. Before doing anything, deeply think about it. Select the best course of action. Try to appreciate my will, and do not forget it. This

is because the best kind of speech is the one which is useful. Be aware: a science which is not useful lacks good ness, and a science which does not deserve learning is .”not good either

Description۳

description ۳

Imam Ali (s), in this treatise, has emphasized a series of commands and methods for obeying God, and preparing piety and cleansing the heart of impurities and filling it out with virtues and taking lessons from the people in the past and selecting the best :method of living. Each one of these deserves a research

۱– O My Son, I recommend you to piety (فإنی اوصیک بتقوی الله)

The word "taqwa" or "piety" and its derivatives has been used in the Qur’an, Nahjol Balagha and other books on tradition, and has a special place in the sermons .delivered by the Great Prophet (s) and The Infallible Ones (s) and other God’s men

This word stems from an internal power based on God’s purest belief. If anybody wishes to go the God’s genuine ways and if he opposes showing animosity towards .these principles, he should possess this worthy item

Furthermore, this power is both an impetus for performing one’s duties and a protection against wrong-doings. Of course, factors such as education, conscience, criminal laws, and social modesty may stop a person from doing wrong things, but ",these are neither general, nor reliable. Imam (s) elsewhere has said

"إِنَّ مَن فَارَقَ التَقوی أُغرِیَ بِالّلَذّاتِ وَالشَهواتِ وَوَقَعَ فی تَیهِ السَّیِئَاتِ وَلَزِمَه کَثِیرُ التَبعاتِ"

A person who puts aside piety and is willing to enjoy pleasures and lusts and roams in" [the desert of guilts, will be severely punished”.[۱۵۷

Among religion leaders, perhaps Imam Ali(s) has spoken on piety and its role more than any other leaders. In the sermon ۱۸۸ in Nahjol Balagha, Imam has enumerated more than ۱۰۰ attributes for pious ones. At the end

of the sermon, upon the completion of it, Hamam who was among the attendants .lamented severely, becoming unconscious and passing away immediately

Imam(s) at one place calls piety as a fortified tower[۱۵۸], at another occasion he has called it the best treasure of prosperity[۱۵۹] and at another point calls it the best provision for the Hereafter[۱۶۰] and at another occasion he calls it a panacea for every .[defects of the body[۱۶۱

:Besides these, piety has two other important impacts

۱. Any body possessing piety will have a sort of insight by which he will understand the .secrets behind the creation

"إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا"

[If you are pious, God will grant you the power of distinction"[۱۶۲"

:It is also mentioned in a tradition

"مَن اَخلَصَ لله اَربَعِينَ صَباحاً ظَهَرَت يَنابِيعُ الحِكمَهِ مِن قَلبِهِ عَلى لِسَانِهِ"

If anybody purifies himself for God for forty days, the springs of knowledge will" [follow from his heart towards his tongue."[۱۶۳

:(It is also narrated in al-Kafi from Imam al-Baqir(s

"مَا اَخلَصَ العَبدُ الاِيمانَ بِالله عَزّ وجَلَّ اَربَعِينَ يَوماً. اَو قَالَ مَا اَجمَلَ عَبدٌ ذَكَرَ الله عَزَّوَجَلَّ اَربَعِينَ يَوماً اِلا زَهّدَهُ الله عَزَّوَجَلَّ فى الدُّنيا وَبَصَّرَه دَاءها وَدَواءَهَا فَاثبَتَ الحِكمَهَ فى قَلبِهِ وَانطَقَ بِها لِسَانَه"

If anybody purifies his faith for God for forty days If anybody calls the names of God,“ the compassionate for forty days, God will make him an austere in this world and knowledgeable to diseases and their remedies and will make knowledge stable in his [heart but current on his tongue”.[۱۶۴

۲. With the attainment of the precious capital of virtue the problems and

.hardships will be solved

"وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ .... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا"

And whoever is careful of (his duty to) Allah, He will make for him an outlet. And gives" him sustenance from whence he thinks not ... and whoever is careful of (his duty to) [Allah He will make easy for him his affair".[۱۶۵

Regarding all these points, it is the important role of piety which Imam Ali (s) puts in .front of the agenda of his son's life

Of course, as it is repeatedly stated, this emphasis is not only for Imam Ali's son, but for all the believers who wish to possess human life and enjoy God-given insight and .resolve the problems

Obeying God's Commands –۲

No doubt, God's Commands are issued for the benefits of individuals and societies. A pious man, in order to gain these benefits, should always obey God's commands. It is :(narrated from Imam Baqir(s

"اَحَبُّ الاعْمَالِ اِلی الله عَزَّوَجَلَّ مَا دَامَ عَلَیهِ العَبْدُ وَاِن قَلَّت"

The most favorable work in front of God is that work which is continuously carried" [out by the believer, however insignificant it may be."[۱۶۶

Of course, man, through his exercise and continuity of performing his tasks, attains growth; or else, he would stay in one status, which is a complete loss. Regarding this, :Imam Sadiq (s) has stated

"مَن اَستَوی یَومَاهُ فَهُو مَغْبُون وَمَن کَانَ آخِرُ یَومِهِ شَرُّهُمَا فَهُوَ مَلعُون وَمَن لَم یَعرِف الزِّیَادَه فی نَفسِهِ کَانَ اِلی النُقصَانِ اَقرَبُ وَمَن کَانَ اِلی النُقصَانِ اَقرَب فَالمَوتُ خَیرٌ لَهُ مِنَ الحَیاهِ"

"Anybody who spends

two consecutive days identically, he is a loser; If anybody's work at the end of the second day is worse than the work of the first day, he is cursed; anybody who does [not improve is a loser, as well. And death is better than life for a loser."[۱۶۷

It is on the basis of this fact that Imam(s) orders his son and his other spiritual sons to obey God's commands so that the spirit of development and attaining genuine .benefits and the obedience of God's commands are kept alive in children

Build up your Heart with God's Remembrance –۳

Remembering God is emphasized both in The Holy Qur'an and Islamic traditions[۱۶۸] to the degree that it is considered more important than the prayer[۱۶۹] itself. It is [considered the most favorable act.[۱۷۰

In the Qur'an and tradition a lot of benefits are enumerated for God's remembrance. :Among them are the following

:God's remembrance is a comfort for hearts (۱)

"الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ "

Those who believe and whose hearts are set at rest by the remembrance of Allah;" [now surely by Allah's remembrance are the hearts set at rest."[۱۷۱

Allah's remembrance takes away any mental disturbances and forces one to (۲) perform good deeds both in the private and in public and keeps him from evil-doings .and guilts

Allah's remembrance keeps man away from disunion and Satan's temptations. (۳) "God's remembrance is any believer's capital and its benefit is protection against the ".Satan

On the other hand, stopping God's remembrance and forgetting Him entails the :following consequences

Turning away from God's remembrance results in .۱

:one's life becoming strained

"وَمَنْ أَعْرَضَ عَنْ ذِكْرِی فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَهِ أَعْمَى"

And whoever turns away from my remembrance, his shall surely be a straitened life,“ [and We will raise him on the day of resurrection, blind”.[١٧٢

.Anybody who forgets God's remembrance will be the Satan's companion .٢

"وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَانِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ"

And whoever turns himself away from the remembrance of the Beneficent God, We“ [appoint for him a Shaitan, so he becomes his associate”.[١٧٣

Anybody who forgets Allah's remembrance shall be subjected to forgetting his own .٣ :identity. Such a person will definitely go against man's perfection

"وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ"

And be not like those who forsook Allah's so He made them forsake their own souls”.“ [[١٧۴

:And in the Sura of al-Tawba Allah has stated نَسُوا اللَّهَ فَنَسِيَهُمْ

[They have forsaken Allah, so He has forsaken them.”[١٧۵“

Factors for and Against God's Remembrance

In the Holy Qur’an and Islamic Tradition there are mention of those factors which :either make God's remembrance easy or make it hard

There are some pious persons whose appearances make one remember God. .١ :Regarding this, the Great Prophet has stated

"خِيَارُكُم مَن ذَكَّرَكُم بِالله رُؤيتُه وَزَادَ عِلمَكُم مَنطِقُه وَرَغَّبَكُم فی الآخِرَهِ عَمَلُه"

The best of you are those whose meeting makes you remember God and whose“ logic adds to your knowledge and whose behaviors increase your liking for the

[Hereafter".[۱۷۶

:The Holy Qur'an and its constructive verses is a good factor to remember God .۲

"إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ سَبِيلًا"

,Surely this is a reminder, then let him"

[who will take the way to his lord".[۱۷۷

:The prophets, too, are good reminders of Allah .۳

"فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ"

[Therefore do remind, for you are only a reminder."[۱۷۸"

.A Survey of the lives of the great men in the past, too, is a factor to remember Allah .۴

"وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِی الْبِلَادِ هَلْ مِنْ مَحِيصٍ إِنَّ فِی ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ"

And how many a generation did we destroy before them who were mightier in" prowess than they, so they went about and about in the lands. Is there a place of refuge? Most surely there is a reminder in this for him who has a heart or he gives ear [and is a witness.[۱۷۹

.God's prayer is also a factor to remember God .۵

"أَقِمْ الصَّلَاهَ لِذِكْرِی"

[Keep up prayer for My remembrance"[۱۸۰"

But there are factors which hinder Allah's remembrance: Among them are the :following

:A Liking for the transitory appearances of the world .۱

"لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ"

[Let not your wealth or your children divert you from the remembrance of Allah".[۱۸۱"

:Long and inaccessible wishes .۲

"وَيُلْهِهِمْ الْأَمَلُ" [۱۸۲]

."That hope may beguile them"

:Shaitan (Satan) is also one of the factors which make us forget God .۳

"اسْتَحْوَذَ عَلَيْهِمْ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ"

The Shaitan has gained the mastery over them, so he has made them forget the" [remembrance of Allah".[۱۸۳

Committing sins and following one's wishes are also among the factor which forces .۴ :us to forget God

"لَيسَ فى المَعاصِى اَشَدُّ مِن اتِّبَاعِ الشَهوَهِ وَلا تُطِيعُوهَا فَتَشغَلَكُم عَن

ذِکرِ اللهِ"

Among sins, there is no sin worse than following one's wishes. Therefore, do not" [follow them since they will hinder you from remembering God."[۱۸۴

The Great Prophet (s), regarding this, has stated: "A person who obeys God definitely remembers God, although his prayers and fasting and his reading of Qur'an might be little. Anybody who commits sins has definitely forgotten God although his prayers [and fasting and his reciting of the Qur'an might be a lot.[۱۸۵

The Reality Behind God's Remembrance

At the end of this discussion, it is necessary to mention the following fact: should the God's remembrance, which has so many benefits and its negligence entails so many evil consequences, including the one which Imam has emphasized: "My son I recommend that you construct your heart by remembering God" be taken ?superficially or is there some other reality behind it

No doubt, the mere repetition of expressions such as "glory be to Allah, praise be to Allah, there is no god but Allah and Allah is great" سُبحَانَ الله وَالحَمدُ لله وَلا اِلهَ اِلا الله وَالله اَکبر can not have all those benefits we have mentioned. The purpose behind remembering God should be the realization that God is present at every location and knows every .good and evil actions of ours

Man should not be negligent of God. Obviously such a God remembrance forces man .to carry out his tasks and makes him avoid indulging in disobedience

Fortunately, in our Islamic traditions, there appear a lot of emphases on this point: :Some of these will follow

a) The Great

:Prophet, in his will to Imam Ali(s), stated

:O Imam Ali, a person can not do justice in three aspects"

When he makes his religious brother share in his possessions, when he wishes to carry out justice towards others, and remembering God at all times. God remembrance does not only include saying "glory be to Allah, praise be to Allah, there is no god but Allah and Allah is great". Rather, it simply means: when you want to [commit a sin, be afraid and stop doing it."[۱۸۶

b) Imam as-Sadiq (s) has said, "Anybody who is really remembering Allah, is obedient to Him and anybody who is negligent of such remembrance is sinful. Thus, obedience towards God is a sign of being on the right path and sin is a sign of being misguided. [Both of these stem from either God's remembrance or negligence to do so"[۱۸۷

c) Imam Ali (s) has said, "Don't remember God only at leisure time, neither forget Him .when you are busy

Remember Him when your tongue and your heart are in harmony. You will remember [Him truly only when you forget yourself entirely".[۱۸۸

Clearly, this kind of God remembrance will stop man to engage in commiting sins and will force him to carry out prayers. Such remembrances will enlighten and construct .your hearts

Hold Fast to the Covenant of Allah together -۴

?What is stronger than the contract between you and God

Man in his life is constantly under the pressure of love for this world, love for possessions, love for positions and love for wife, children and other desires; these factors may make him

go astray. He would never have reached man's perfection if God had not prepared for him some mechanisms to protect him. God has said "وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا"

"And hold fast by the covenant of Allah altogether and be not disunited"[۱۸۹]

The question which is raised here is: What is meant by "The covenant of Allah"? Is it Islam, or Qur'an, or the Prophet's kinfolks?

The fact is that by "the covenant of Allah" is meant any means which leads him to the Divine aims. On the other hand, "The covenant of Shaitan" leads him astray.[۱۹۰]

Thus, the Qur'an, Islam and the Prophet's family could be used as covenants, as it is written in traditions.[۱۹۱]

The tradition of Abi Sa'eed al-Khidry narrated from the Prophet (s) confirms this fact: The Prophet(s) has said,

"ايُّهـا النّاسُ اِنِّى قَـد تَرَكْتُ فِيكُم حَبلَينِ، اِن اتَّخَذتُم بِهِمَا لَن تَضِلُّوا بَعـدِى، اَحَدُهُمَا اَكبر مِنَ الآخَرِ: كِتابَ الله حَبلٌ مَمـدُودٌ مِنَ السَّماءِ اِلى الارْضِ وَعِترَتِى اَهلَ بَيتِى اِنَّهُما لَن يَفتَرِقا حَتّى يَرِدَا عَلَىَّ الحَوضَ"

"O people! I left among you two ropes (covenants). If you grasp them, you will not go astray after me: One is bigger than the other, and it is Qur'an, which is drawn from the Heaven to the earth. The second one is my kinfolks. Be aware that these will never separate till they join me in the Kousar pond."[۱۹۲]

As you will notice, the Prophet of Islam(s) negates separation on condition that we grasp those two ropes. Or else, it will be useless because a sick man will not cure himself if

he has the prescription and the drug without acting upon them. Islam, Qur’an and Prophet's family can not cure our spiritual and mental disturbances unless we obey God's command as issued in the Qur’an and stated by the Prophet's family members. It is for this reason that Imam Ali(s) recommends that his son – and all his spiritual sons as well – connect themselves with God's rope. He has emphasized that there is no bond and covenant stronger than that between God and people. This is on .condition that one should act as he is ordered

۵– Enlighten Your Heart with Exhortation (احیی قلبک بالموعظه)

explaination

Exhortation is a discourse which gets people emotionally involved and leads man .through warning him of the consequences of his evil–doings

By listening to preaching, one's heart softens so much that he automatically is led .towards good deeds

Ostad Motahhari, in his discussion of wisdom and exhortation, has defined .exhortation clearly

He writes, "As it is written in the Qur’an,[۱۹۳] exhortation is one of the three ways of .(calling people to Islam (wisdom, exhortation, disputation

"ادْعُ إِلَی سَبِیلِ رَبِّکَ بِالْحِکْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ وَجَادِلْهُمْ بِالَّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِیلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِینَ "

Call to the way of your Lord with wisdom and goodly exhortation and have“ disputations with them in the best manner; surely your Lord best knows those who go .”astray from His path, and He knows best those who follow the right way

The difference between exhortation and wisdom lies in the fact that wisdom (hekma) is training, whereas exhortation is warning; wisdom is to inform, exhortation is

to awaken; wisdom is a struggle against ignorance, exhortation is a struggle against negligence; wisdom relies on thought, whereas exhortation relies on hearts and emotion; wisdom teaches, exhortation reminds; wisdom increases the content of mind and exhortation makes the mind to use its content. Wisdom is a light, exhortation is to open the eyes to see better. Wisdom is for thinking, exhortation is for self – realization; wisdom is the language of intelligence, but exhortation is the [message of spirit."[۱۹۴

The important point in exhortation is the spiritual relation between the preached and the preacher; the stronger the spiritual position of the preacher, the greater will be .his influence over the preached

An example is the preached named Homan, a friend of Imam Ali's(s), who was so [under the influence of the preacher that he passed away.[۱۹۵

.When the preacher is honest, his speech will have tremendous effect on the audience

Although there are numerous preaches in either the Qur’an and the books of traditions narrated from the Prophets, the infallible imams, God's men, especially from Loqman, which have come down to us, and our poets have gone to extremes in this relation. Imam Ali's Nahjol Balagha has excelled in this aspect. Here, we will only :present one of his preaches to a man

Imam(s) said to the man who had asked him for a preach: "Do not be one of those who wait for the prosperity in the other world without having done good deeds here; ,they procrastinate repentance with long wishes; they talk about the world like monks

but behave like worldly people; they will not be satisfied with anything they get and will not be convinced if they do not get anything. They are unable to thank God for what they have; they even ask for more. They forbid other people from doing wrong, but they carry on doing evil. They love well – doers but will do good deeds themselves. They consider sinners as their enemies, but they are among the sinners. Because of the bulk of their sins, they consider death as abominable; but they will carry on living, .doing wrong all the time

If they fall ill, they regret; but if they are healthy, they feel secure and continue with" their pleasure – takings. When they are healthy, they are haughty and proud; but .when they are entangled, they are desperate

If they are inflicted with a disaster, they pray to God like the wretched ones. And if" .they are affluent, they shun God, such as the haughty

Their egoes force them to carry out what they assume to be right, but they will put" aside the Hereafter affairs which they have conviction to be true. They are sorry for those who perform sins smaller than their own, but they are more hopeful for themselves for what they have done. If they are affluent, they become proud and if .they become poor, they will lose hope

They are lazy in action and exaggerate in questioning. When confronted with a lust," they put sin in front, and postpone repenting! If they are inflicted by

a disaster, they will lose patience. They will describe to you how to take an advice, but will never take a lesson. They preach a lot, but they will never accept advice. They talk a lot, but do very little, They put forth a lot of energy for this mortal life, but they procrastinate for the eternal Hereafter, They fear death, but they miss the opportunities. They consider big the small sins of others, whereas they consider nothing of their own big sins. They think that their own worship is too much, but that that of others is nothing. They find fault with others' work, but they think of themselves as flawless. Sharing pleasure with the rich is considered more favorable than God's remembrance with the poor. They judge in their own interests and against others. They lead others but mislead themselves. People obey them, but they themselves commit sins. They receive their rights, but do not give people their rights. They fear people even in doing what is not God – forbidden, but do not fear God in doing harms to people"[۱۹۶]

Seyyid ar-Radhiy, the collector and editor of NahjolBalagha, adds at the end of the above expressions: This discourse would be enough for the preach and the insight of the readers, even if there were nothing more of this sort in NahjolBalagha.

The Best Preachers and most Excellent Preaches

A wise and knowledgeable man takes advice from anything in the environment for there is a piece of advice in every thing. Regarding this, Imam Ali (s) has stated: "There is a

[piece of advice in every thing for any learned and wise person."[197

Abalkheir is reported to have said, "I was crossing an alley in which toilet – cleaners were cleaning a toilet – well. My companions guarded their noses from the smell and escaped the scene. The cleaner addressed them, saying: This shit tells you something in plain language: it says: We are those delicious foods for which you tried so much. We stayed with you and turned into this junk. Why are you fleeing us. We are the color and smell of your inside."

Upon hearing this, the crowd shouted and started crying. Lots of emotions were seen in those moments.[198]

But some preachers and certain preaches have a more delicate impact upon audience. Among them are the following:

a) The Qur'an

Nobody can give us pieces of advice better than Allah, who is aware of every aspect of our existence:

"إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ"[١٩٩]

"Surely Allah admonishes you with what is excellent"

The Holy Qur'an, which is Allah's discourse, in many cases talks about admonishing.

For this reason, the Great prophet (s) calls the Holy Qur'an the most straightforward discourse and the sharpest preach and the best kind of stories.

Imam Ali (s), as well, emphasizes that: "Allah has not preached anybody with words like those that appear in the Qur'an"[200]

b) The Death and a survey of the lives of the men in the past:

The death and what happened to the men in the past are good preachers. The prophet (s) has said: كَفَى بِالمَوتِ وَاعِظاً

Death by itself could be enough to sermonize"

[us."[۲۰۱

Regarding this, Imam Ali (s) emphasizes: "I recommend that you always remember death and lessen your negligence of it. How do you ignore death when it is after you? How would you escape malekol mout [The Angel of Death] when it would not give you another chance? Those dead people you have observed would suffice for your taking advice. They were carried to the raves without letting them mount horses, and they were put in the graves without their having power to descend themselves. It is as if they did not belong to the crowds of this world, and had not spent all their lives here. The Hereafter was their original shelter, but they were afraid of it. They finally chose this as their ultimate resting place. They had taken pleasure in things which they had .to separate from themselves

But they spoiled what they had finally to face. Now, they are neither powerful to put aside the wrong-doings which they have already committed, nor can they add any .good deeds to their records

They had got accustomed to the world, but they became arrogant. They had trusted" the world, but it betrayed them. May God bless you all. Try to reach to the house where you are appointed to occupy and appreciate, through your worshiping, all those assets God has bestowed upon you. Avoid committing an arrogance or offense. This is because tomorrow is close to today. How fast do hours fly? How speedy do [months escape? Every hour, day, month passes speedily."[۲۰۲

,Imam Ali (s), elsewhere

has emphasized the same point: "In the history there are numerous pieces of advice; where are the Amaleqe, where are their offspring's? Where are the Pharohs and their children? Where are the people of the cities of Rass, who killed the prophets and put out the lights of their traditions and enlivened the ways of the tyrants and aggressors? Where are those leaders who mobilized thousands of army and built up ?cities

O Believers!, I recommend you piety towards God, the same God who dressed you" elegantly and He who has provided you with abundance. If there were any way to live eternally or to escape death, Solomon, the son of David, had definitely chosen it. This is because God had given him the control of jinn's and human beings together with Prophet hood. But when

his days were gone and the death arrows were being thrown at him, he left this world, [leaving behind houses, and shelters. Some other people later on occupied them."[۲۰۳

:c) Time

The lapse of time, which sometimes makes a nation prosperous and another tribe miserable, could be a good source of admonition. Imam Musa Ibn Jaafar(s), giving :advice to his intelligent student Hosham, says

Take your advice from the world and its inhabitants." This might be one of the" .”reasons why the Holy Qur’an swears by the Time or “wal Asr

Imam Ali (s), considering the time as the best advice-giver and teacher, emphasizes :the point at issue

"اَبلَغُ نَاصِحٍ لَکَ الدُّنیا لَو اِنتَصحْتَ بِمَا تُرِیکَ مِن تَغایُرِ الحَالاتِ وَتُؤذِنُکَ بِالبَینِ وَالشَتَاتِ"

The world gives you the"

best pieces of advice on condition that you will take lessons from the separations that [it brings about"[۲۰۴

What is disturbing is the fact that the factors of taking lessons are numerous but the [number of people who take advice is few.[۲۰۵

It is narrated: when Imam Ali (s) was passing Madae'n, he observed Noushirvan's .castle which was in a dilapidated form

Imam Ali (s) said: "Why do you not read Dukhan's Verses ۲۵-۲۹ from the Qur'an which :says

"كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ "

How many of the gardens and fountains have they left? And cornfields and noble" places! And goodly things wherein they rejoiced; thus it was, and We gave them a heritage to another people. So the heaven and the earth did not weep for them, nor [were they respited.[Qur'an ۴۴:۲۵-۲۹][۲۰۶

:d) Experiences

As we know, one of the safe ways of acquiring knowledge is to use other people's .experiences

:Concerning this, Imam (s) in this letter says

Peruse diligently and decidedly those affairs which scholars have painstakingly" ".gathered and have freed you from further attempts

In ethics and preaches, as well, our experience is the best friend and agent for adopting the right way and avoiding the improper methods. In this regard, Imam Ali :(s) has said

"كَفَى بِالتَّجَارِبِ مُؤَدِّباً"

;i) Experiences are the best agents for teaching the rules of ethics)

"كَفَى عِظَةً لِذَوِى الاَلبَابِ مَا جَرَّبُوا"

;ii) Experiences are the best source of advice for the wise)

"فى كُلِّ تَجرِبَةٍ مَوعِظَةٌ"

iii) There is a piece of)

;advice in every experience

"خَيرُ مَا جَرَّبتَ مَا وَعَظَكَ"

;iv) The best source of getting advice is experience)

"العَاقِلُ مَن وَعَظَتهُ التَجَارِبُ"

[v) The wise man is he who gets advice from his experiences.[۲۰۷)

:It is on the basis of such observations that the Prophet (s) has said

"لا يُلدَغُ المُؤمِنُ مِن جُحْرٍ مَرَّتَينِ"

[A believer will not get bitten twice from the same hole."[۲۰۸"

The Most Superior Preaches

part ۱

Since the number of the most superior preaches in the Qur’an, Tradition and prophets' maxims is huge, it would be impossible to include all of them here. Here it will suffice to present only fifteen of the best preaches: one of which is from the .(Qur’an and the rest belong to the ۱۴ infallible ones (s

a) قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَهٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى" "[۲۰۹]

"Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly"

As you will notice, God exhorts people, in this verse, only to one thing: that is, rise up only for God's sake, not for other considerations, and it is this kind of uprising which is .fruitful

Imam Khomeini, (May God Bless him) ۴۵ years ago, when a mercenary writer insulted the Islamic sacred things, wrote a letter, which still exists in yazd's Vaziri library. He :has brought up the issue of uprising for God's sake

The exalted God has, in this honorable discourse, referred to everything from nature" up to man's humanity. It is the best preach which God of the two worlds has adopted. This item is the only way of reformation in this world: it

is uprising for God which raised the status of Ibrahim and has freed him from nature; it is this word which made Moses (s) defeat the Pharaoh and his followers with a stick, and put an end to their dynasty. It was this word which made the last of the prophets (s) single-handedly defeat the beliefs and customs of the pagan state of the Arabs before Islam and threw out their idols from God's House and substituted piety and [monotheism for them."[۲۱۰

It is just this preach which is called "a preliminary stage to manazel Assa'erin" by the [Gnostics and is recommended that every Gnostic carry it out."[۲۱۱

:b) Qeis Ibn Aasim says

Some men of bani Tameem and I went to pay a visit to the Prophet (s) and said: O“ God's prophet. Since we are not always at your presence and since we live on the .desert, please exhort us so that we may be on the right path

The Prophet (s) said, "O Qeis: There is always wretchedness with glory, death with life, and Hereafter with the world. Each one of us is also accountable for what we do, .either good or bad

You are inevitably accompanied by a person who is put in grave with you: you are" dead, but he is alive. If he is generous, he will endear you. If he is wretched, he will .betray you

.Then, you together will be present on Doom's Day

They will ask you about him. Thus, choose the proper person. That is because if he is well-doer, you will

.accompany him and if he is miserable, you will be afraid of him

[That he or him is your action[۲۱۲

c) Fatima az-Zahra (s) in a sermon which she delivered before Mohajereen and Ansar, after the death of the prophet (s), emphasized the observance of piety and the worship to God and obedience to the prophet (s) saying "lord, the Almighty offered you faith to purify you from idolatry, prayer to rid you of arrogance, zakat (statutory Islamic levy on specified items to be used for Moslems' welfare) to cleanse your soul and to add to your sustenance, fasting to strengthen your sincerity, hajj pilgrimage to fortify the structure of religion, Justice to put the hearts in order, our obedience to set the nation in order, Imamate to secure Unity, Jihad to secure the dignity of Islam, patience to receive the rightful wages, the principle of not to commit what is Unlawful and recommending to do good to secure the public, do good towards parents to protect yourselves against Allah's wrath, the meeting of your relatives to lengthen your lives, retaliation to stop bloodshed, fulfillment of solemn vows to get Allah's pardon, precision in weighing articles to stop cheating, banning the drinking of wine to secure the cleanliness of souls, avoidance of accusation to stay away from God's curses, the stoppage of theft and robbery to stay clean, and finally the forbiddance of .blasphemy to believe in Almighty God

Therefore, fear God as He deserves your fright and when you leave this world, be a Moslem. Obey God

in carrying out what He has ordered you to do and avoid doing what you are not [permitted to. It is true that only the wise fear God"[۲۱۳

d) Imam Ali (s) has stated: I will give you five pieces of advice. To obtain them, the .more you try the better it is

.i) Never rely on anybody except God)

.ii) Fear only your sins)

.iii) Never be ashamed to say "No" when you do not know the question you are asked)

.iv) Do not be ashamed to learn what you do not know)

v) Show patience in any activity you are informing. This is because patience to faith is) the head to the body: A body with no head is of no use, so is faith without patience. [[۲۱۴

e) Imam Hassan Mojtaba, among his recommendations has said, "O children of Adam avoid doing what Allah has ordered not to do in order for you to be considered as His obedient subject. Be content with what Allah has given you till you become affluent; behave your neighbors kindly in order for you to be a true Moslem. Behave towards people as you would like to be treated. There used to be rich people among you who had amassed lots of possessions and had built fortified buildings and had far-fetched .whims and desires. All of them were destroyed and their residence turned into graves

O Adam's children! You have been trying to annihilate yourselves ever since you were born. Then save from what you have for your future. This is because a true believer

.prepares provisions and an infidel indulges in transitory pleasures

:Imam Ali (s) then recited this verse from sura of Baqara ۱۹۷

"وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى"

.[And make provision, for surely the provision is the guarding of oneself" [Qur'an ۲:۱۹۷"

f) A man arrived at Imam Hossein's presence, saying : I am a guilty man; I am unable to avoid sins. Give me a piece of advice. Imam Hossein (s) replied: "Do five pieces of :work; then, commit any number of sins you wish

i) Do not make use of God's daily bread and then commit any number of wrong-) .doings

.ii) Go outside God's territory, then do whatever sins you wish to commit)

iii) Select a place for carrying out your sins where God is not present. Then do what) .you wish

iv) When the Angel of Death comes to take away your soul, make him leave you; then) .do what you wish

v) When Malik (The inquiring Angel of the Hell) wanted to throw you in the fire, do not) [enter the Hell; then, do as you wish.[۲۱۵

Of course, this tradition is attributed at the same time to the Prophet (s), Imam .(Hassan (s) and Imam Zeinol Aabideen (s

g) A man came to Imam Ali Ibn al-Hossein (s) and complained about his troubles. Imam (s) told him, "Adam's child is miserable because everyday encounters three calamities, but he does not take his lesson. It would be easy for him if he took lessons :from his turbulences

First, every day his life becomes shorter. He becomes depressed if there is reduction in his possessions. But

he should know that there is a substitute for worldly possessions, none for one's life, .however

Secondly, he makes complete use of his daily bread. If it is religiously permissive .(halal), he will be accounted for, and if it is not permissible, then he will be punished

Thirdly, and this is graver than the other two: when he brings a day to the end, he is in fact approaching the Hereafter, still not knowing whether he is heading for Heaven or [Hell.[۲۱۶

part ۲

h) Says Jabir Ibn Yazid Jaafi, "I worked for eighteen years for Imam Baqir (s). On getting permission to leave him, I asked him for a piece of advice. Imam asked: Jabir, after eighteen years? You are a bottomless ocean of knowledge which is obtainable by nobody. Then Imam said, send my regards to my followers and tell them: There is no distance between us and God. Nobody may approach Him, but through his .worships

Oh Jabir, anybody who obeys God and loves us is considered as our friend; anybody .who commits sins, our friendship for him is useless

Oh Jabir, is there anybody who asks God for something, but is denied to receive it? Is there anybody who relies on God, but receives no protection? Is there anybody who ?trusts God, but is betrayed by Him

Oh Jabir, consider this world as a shelter in which you will stay just for a few days and then you will leave it. Isn't the world like a horse on which you ride in your dreams but when you wake

.up there is no trace of the horse? This world is comparable to a used garment

[Oh Jabir, for wise people, this world is like a shadow.[٢١٧

The expression "There is no god but Allah" is a source of magnanimity of the speaker of it. Prayer is a means to avoid arrogance, alms will increase one's daily bread; fasting and Hajj pacify the hearts. Religious punishment protects people's bloodshed and a friendship with the prophet's family strengthens the religion. May God put us among those who, in the private, fear their God and are frightened of the [Resurrection Day."[٢١٨

i) Sofyan Thuri says, "I went to the presence of Imam Ja'afar (s) and I told him: Give me a piece of advice to keep after you; Imam asked: will you remember it, O Sofyan? I replied: yes, O son of the prophet's daughter. Then he said: O Sofyan: A liar lacks .manliness; a liar is not at comfort

There is no brother for kings, no friends for the arrogant, no generous person for a .bad-tempered person

Then, the Imam (s) was silent. I asked him, O son of the prophet's daughter, please continue: O Sofyan: rely on God to become knowledgeable; be content with what God has given you to feel affluent; behave people as they behave you to increase your faith; do not be company to wicked people since they will teach you some of their .wickedness and in your affairs, consult those who are God-feared

Then I pleaded once again: O Sofyan, one who wishes for glory without power

and affluence should prefer God's glorious obedience to the wretched committing sins .to God

O Sofyan: My father exhorted me to three things and warned me against three others: He said, My son: one who accompanied wicked people shall not remain intact; one who is not careful in his speech, will be regretful; and one who frequents nasty .places will be accused

I asked: O son of the prophet's God: what are those three things which you were ?warned against

He said: My father told me not to accompany one who is jealous towards one's affluence, the rejoicer at another's misfortune, and a talebearer."[۲۱۹]

:j) Imam Musa al-Kadhim (s) has said

"إجتهِدُوا فی اَن یَکُونَ زَمَانُکُم اَربَعَ سَاعَاتٍ: سَاعَهٌ لِمُنَاجَاتِ الله وَسَاعَهٌ لاَمرِ المَعاشِ وَسَاعَهٌ لِمُعَاشَرَهِ الاخوَانِ وَالثُّقاتِ الَّذِینَ یُعَرِّفُونَکُم عُیوبَکُم وَیُخلِصُونَ لَکُم فی البَاطِنِ، وَسَاعَهٌ تخلونَ فِیهَا لِلَذَّاتِکُم فی غَیرِ مَحَرَّم وَبِهذِهِ السَّاعَهِ تَقدِرُونَ علی الثَلاثِ سَاعات. لا تُحَدِّثُوا انفُسَکُم بِفَقرٍ وَلا بِطُولِ عُمرٍ فَاِنَّه مَن حَدَّثَ نَفسَهُ بِالفَقْرِ بَخِلَ وَمَن حَدَّثها بِطُولِ العُمُرِ یَحرِص.

اِجعَلُوا لاَنفُسِکُم حَظّاً مِنَ الدُّنیا بِاعطَائِها مَا تَشتَهی مِنَ الحَلالِ وَمَا لا یَثْلِم المُروَّهِ وَمَا لا سَرَفَ فِیهِ وَاستَعِینُوا بِذَلِکَ علی اُمورِ الدِّینِ فاِنَّه رُوِیَ: «لَیسَ مِنّا مَن تَرَکَ دُنیَاهُ لِدِینِهِ او تَرَکَ دَینَهُ لِدُنیَاهُ»"

Try to divide your day-and-night into four portions: one fourth to pray God, one" fourth to earn one's sustenance, one fourth to have company of your brethren and those one fourth in private to engage in lawful pleasures. This last part will give you .energy to engage in the other three portions

Do not inculcate the ideas of poverty and longevity upon

your mind because one who inculcates the idea of poverty upon himself will become jealous and one who inculcates the idea of longevity upon himself will become greedy. Take up your time in this world. And indulge in those lawful desires which will not affect your manliness or will not be extravagant. Through this, you will be prepared to take part in religious tasks. This is because there is a tradition which says, "One who sells his world to his religion, or loses his religion for this world does not belong to us." [[۲۲۰

k) Imam Reza (s) has said: seven things without seven items will cause the laughter of :the public

First, one who seeks Allah's forgiveness only orally, but is not regretful deep inside, .has made fun of himself

Second, one who asks for God's help, but shows no effort of himself, has made fun of .himself

Third, one who asks God for the paradise, but is not patient enough, has also made .fun of himself

Fourth, one who asks for God's protection against the Hell-fires, but will not abandon .corrupting and misleading lusts and desires, has made fun of himself, as well

Fifth, one who talks about death but has not prepared himself for it, has made fun of .himself

.Sixth, one who remembers death, but is not willing to face it, has made fun of himself

Seventh, one who desires to be cautious, but does not show caution at the proper [time, has made fun of himself.[۲۲۱

l) A man asked the ninth Imam (s), Jawad: Give me some advice. Imam

s) asked: Are you ready? The man's answer was positive. Imam (s) said. "Be very) close to patience, accept poverty and desires; you are always watched by God. Thus, [be watchful for what you do."[۲۲۲

m) Our tenth Imam, Ali Alnaqi (s) has said: "One who fears God is feared by others, and one who obeys God is obeyed by others. One who obeys God, does not fear the wrath of others, One who angers God should be certain that he will face the anger of [others."[۲۲۳

n) Imam Hassan Asqary (s) told his Shia followers: I recommend to you that you engage in God's piety, abstinence in your religion, trial for God's sake, truthfulness, and trustworthiness in people's deposits, length of your prostrations, good treatment of your neighbors, which was always done by Mohammad (s). Observe your prayers with your neighbors, attend their funerals and pay a visit to their sick ones. Pay their dues. Anyone of you who is pious and tells the truth and pays people’s deposits, and treats people amicably, will make me happy. Such a person will be a true Shia and will .be a point of honor for us, not a sign of our humiliation

Try to attract any kind of friendship towards us and make any wickedness turn away from us because any good things said about us belong to us, and any bad thing narrated about us does not belong to us. In the book of God, there is a constant right reserved for us. We are relatives of God’s

Prophet. God has purified us. No body can claim this position of ours except that he is liar. Remember God a lot and do not forget death. Read God's book very often. Send God's praise to the Prophet. Doing so has ten benefits. Remember what I [recommended to you. May God protect you. My blessings to you all."[۲۲۴

o) The twelfth Imam, Imam Mahdi (s) in a letter which he wrote to Ishaq Ibn Ya'qub and sent it to him through Mohammad Ibn Othman Ibn Sa'eed Omri, stated: The appearance of deliverance depends on God. Those who determine its time are liars. But concerning the occurance of events, refer to the narrators, since they are my .reason to you and I am God's reason to them

But those who handle people's wealth, but cleanse some of it should know that they are asking for Hell-fires. But khoms (۲۰٪ Islamic levy on certain things) is paid by our .Shia followers for their cleanliness. They can enjoy it till we make our appearance

But do not ask about the reason for our absence, because God in the Sure' Maidah verse ۱۰۱ has said, "O you who believe! Do not put questions about things, which if declared to you, may trouble you." This is especially true in the case of my fathers who were under some sort of allegiance of the agressors. But how to use me is how to use the sun. When the sun is behind the clouds, I am a source of protection for the earth dwellers in

[the same way that stars are a source of protection for the sky inhabitants."[۲۲۵

۶– Restrain Your Lusts with asceticism ((و أمته بالزهاده

explainment

As we have already said: in order to survive, man is equipped with certain means such as desires towards possession, food, clothing, shelter, horses, social positions, and sexual drives. If man did not have these innate drives, he would not attain perfection.

But if these desires go beyond the status of means and justice and become aims by themselves, they would, no doubt, bring about irreparable losses and will lead us toward the lowest of the low.[۲۲۶]

Although Islam considers one's beloved affairs as Hasane[۲۲۷] (good) and embellishment of Allah,[۲۲۸] it blames too much enchantment towards the world.[۲۲۹]

For this reason, Islam proposes the ethical principle of piety to control excessive attachment to the differing manifestations of this world. Through this policy, Islam harnesses man's exceeding demands and lusts from one hand, and tames his aggressive spirit, on the other hand to the degree that he will say, as Imam Ali (s) has said, "مَا لِعَلِيٍّ وَلِنَعِيمٍ يَفنى وَلَـذَّةٍ لا تَبْقى" "What does Ali have to do with transitory assets and pleasures?"[۲۳۰] and would agree with Hafiz: I'm a slave to the high-mindedness of that person, who is free from anything possessible.

The Essence Of Asceticism in Islam

The word "zohd" or "asceticism" means lack of desire and to abandon something. It is true that in the Qur'an and tradition the topic of asceticism and the lack of concern for this world is emphasized, and the world and its manifestations are blamed.

On the other hand, our religious leaders have had an ascetic approach, however.

The issue to be researched here is whether the essence of

zohd is the same as monastic life which exists among Christians, Buddhists, and some ?other nations? Anyhow, what is the philosophy of the Islamic asceticism

Definitely, the Islamic asceticism does not imply monastic life. As we have said before, from the view point of the Islamic logic, all life aspects, including wealth, women, .clothing, foods and social positions and the like, are just a means for man's perfection

If these are used normally, not only will the world of other people be built, but the Hereafter will also be built; this is because

"وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنسَ نَصِيبَكَ مِنْ الدُّنْيَا"

And seek by means of what Allah has given you the future abode, and do not neglect" [your portion of this world".[۲۳۱

In fact, from the viewpoint of Islam, everything in this world is good and God has not created any bad thing. Thus, neither the world nor its manifestations are bad. The .liking of this world is naturally given to man

On the basis of these facts, we will see that The Holy Qur'an scolds monasticism, and recognizes it as one of the innovations of Christian monks, who erroneously put forward the existence of badness in the creation, and the conflict between this world and the Hereafter, and entered these issues into the religion of Jesus Christ (s).[۲۳۲] [The prophet of Islam, too, has explicitly, rejected monoasticism.[۲۳۳

The Prophet of Islam prohibited any kind of these deviations when he saw them :among Moslems. The following two samples would suffice

a) One day, the wife of Othman Ibn Madh'oon

went to the prophet (s), complaining about her husband. She said: O Messenger of God: My husband goes on fasting during the days and stays alive at nights. Upon hearing this, the prophet, being irritated, went to Othman; he was at prayer. Seeing the prophet, he stopped praying. The prophet told him: God did not appoint me to indoctrinate monkery, but He appointed me for the indoctrination of an easy and moderate religion. I go on fasting, I pray and I sleep with my wife. Anybody who loves my religion should behave as I do. Marriage is among my sunnah (customs)"[۲۳۴]

b) One day three women came to see the prophet. One of them complained that her husband did not eat meat; the second woman complained that her husband did not use perfumes; and the third woman said her husband did not go to bed with his wives. Upon hearing these complaints, the prophet (s) hurried to the mosque, dragging his garment on the floor. After praising God, he said, "why some of my friends do not eat meat and do not use perfumes and do not go to bed with their wives? But I eat meat, I use perfumes and I go to bed with my wives. Any body who does not follow me does not belong to me."[۲۳۵]

In a story which is narrated in Nahjol Balagha, Imam Ali (s) had gone to pay a visit to Ala Ibn zyad. He had a discussion with Athim Ibn zyad. In this story mockery is distinctively rejected.

The story goes on like this[۲۳۶]: When Imam (s) saw the huge mansion of Ala, asked him: what is the use of this huge house here when you will need it on the Hereafter? If you want to have a big house like this in the other world, you have got to have guests here, meet your relatives and pay people what you owe them. In this case you will have a big house in the next world. Then Imam Ali (s) said: "I would like to complain about my brother Athem. Imam (s) asked: What is wrong with him? He answered: He wraps up a gown around himself and has said farewell to the world, ordered him to be brought in his presense. Imam Ali (s) told him: the Satan has misled you. Why don't you show mercy upon your family? Don't you think God has made good things permissible for you to use? Then, you are not using them? You are insulting God by .your behavior

Athem asked Imam Ali (s): why do you put on rough garments and eat improper food? Imam (s) answered: I am not like you, God has made the leaders of religion to be like ".the poor so that they can tolerate poverty

As we see from these texts: Islam opposes Monkery and the shunning of social responsibilities. Islam does not allow us to forget our social tasks; neither does it permit us to puton rough dresses and abandon material pleasures altogether to .engage in worship and asceticism

Thus, by "Islamic

piety" is meant the fact that man should live simply in order to carryout his individual .and social responsibilities, and not to fear the hardships of life

It is obvious that "Islamic piety" only makes a man do his social duties in proper ways and it is not to be taken to mean an approach which considers this world nasty or to suppose a contrast between this world and Hereafter or to shun responsibilities as is .the principle of the monkery

Thus, the Islamic piety is not in contrast with being rich or having social positions. The point that a pious person should consider is that he should not love life aspects more than God or truthfulness. He should not sacrifice Divine aims for personal interests. [[۲۳۷

Some Samples of Traditions

What we said above on the Islamic piety is not a haphazard interpretation. It is a synopsis of different explanations given by books on tradition: Here are some of :them

:a) The Prophet (s), in one of his maxims says

"الزُهَادَهُ فی الـدُّنیا لَیسَت بِتَحرِیمِ الحَلالَ وَلا إِضَاعَهِ المالِ وَلکِنَّ الزُهَادَه فی الـدُّنیا اَن لا تَکُونَ بِما فی یَدِکَ أَوثَقَ مَنکَ بِمَا فی یَدِ الله"

Piety is not to prohibit the Islamically lawful assets and to spoil wealth; rather, piety" [is in not trusting what you have more than what is in the control of God"[۲۳۸

:b) In Nahjol Balagha, Imam Ali (s) describes piety in the following manner

"الزُهـدُ بَینَ کَلِمَتَینِ مِنَ القُرآن: قَالَ الله سُبحانَه "لِکَیْلَا تَأْسَوْا عَلَى مَا فَاتَکُمْ وَلَا تَفْرَحُوا بِمَا آتَاکُمْ" فمن یأس علی الماضی ولم یفرح بالآتی فقد اخذ الزهد

بطرفيه"

The essence of piety lies between two sentences of the Holy Qur’an: God the“ Almighty has said: "You may not grieve for what has escaped you, nor be exultant at [what he has given you [Qur’an ۵۷:۲۳

One who does not grieve for what has passed and is not joyful over future has the [two aspects of piety at his disposal."[۲۳۹

:c) Elsewhere in Nahjol Balagha, we read

"أَيُّهَا النّاسُ الزُّهَادَهُ قُصرُ الأمَلِ وَالشُكرُ عِندَ النِعَمِ وَالوَرَعُ عَن المَحارِمِ"

O people! Piety means the shortness of whims and desires, thanking God when you“ [are blessed with assets, and the avoidance of unlawful affairs.[۲۴۰

As you will notice, in each one of the three statements narrated from the Prophet (s) .and Imam Ali (s), one of the complex meanings of piety is brought up

In the first sentence, after scolding the monks and hermits, who make God’s lawful assets into unlawful affairs, and in this way, waste wealth, the great prophet (s) mentions the spirit of piety as not to be a slave in the hands of social positions and .lusts; rather, to prefer God over anything else

In the second sentence, it is implied that from a pious man’s point of view the world is a means and not an aim in itself. Thus, a truly pious man does not slit his shirt if he .loses what he possesses and will not feel proud for what he has

This lack of interest in the material life and being fond of getting God’s satisfaction is not in contrast with being affluent. It happens that

one has everything, but loves none of in. In contrast, one is deprived of everything, .but is fond of his walking stick, for instance

:In the third and last sentence, Imam (s) refers to three signs of piety

To limit far-fetched whims and desires; this will lead to remember truthfulness and (۱ .to forget one's transitory interests

To use up God's assets in the right way; this will lead to the employment of all (۲ .material and spiritual forces for God

To avoid committing the Islamically unlawful affairs which hinder man to achieve (۳ .perfection and which cause man and society to fall

Two Interesting Historic Events

It is narrated that molla Ahmad Naraqi, the writer of the erudite book "Mostanad al- .۱ Shia," and one of the great Shia jurisprudents and the teacher of Sheikh Morteza Ansari, had a big mansion. Once a dervish went to his mansion. Looking at molla's big house, he started criticizing him, saying a great Shia scholar should not possess such .a huge Huse

Based on Imam Sadiq's statement that "it is not piety for a man not to possess anything, but piety relies in the fact that nothing in this world should own and enslave "him

"لَيسَ الزُّهدُ اَن لا تَملِکَ شَيئاً بَل الزُّهدُ اَن لا يَملِکَکَ شَیٌ"

and also based on the fact that for a pious man this world is a means and not an aim, Naraqi asked the Derwish what kind of life he preferred. He replied, "I prefer my own way of life which is freedom from possessing anything and involvement in journeys "and worship

In order

for the Dervish to realize that to own something does not imply being a slave to it, Naraqi asked him to accompany him on a long excursion. On the way, they sat besides a brook to take some rest. They took some loaves of bread, and then continued with their journey. Having traveled a little, Naraqi observed that the Dervish was .extremely upset

Naraqi inquired about his uneasiness. The Dervish said he had an ebony walking – .stick, which he liked it very much, but he had left it beside the brook

Naraqi replied: Look, I put all my possession behind, and came on this trip with you. How do you make such a noise over a stick? He then, said: “Let us separate and each .”one go on his way

[Naraqi left him, heading for his house.[۲۴۱

Although this event might not have happened in Naraqi’s life, it clearly shows one fact: it is not piety for a man not to possess anything, but piety relies in the fact that nothing .in this world should own and enchant us

:The Advice of Seyyid Ibn Tawoos to his son .۲

In chapter ۱۴ of his book Kashfol Mohajja, which is written for the education of his son, Seyyid Ibn Tavoos has brought out the issue that being wealthy and pious are not :contradictory. He writes

Mohammad, my son: May God make you aware of what you need, and make you" turn your attention towards Him. Some people believe that your grandfather .Mohammad (s) and your father, Imam Ali (s) have been poor

These people assume that these great men gave away their sustenance to others, and slept on empty stomachs. Therefore, they concluded that piety and poverty are .the same and piety is in contrast to wealth

But this assumption is far from being true: this is because the prophets (s) were the most affluent people in the sense that they were given whatever they wished for. They were the richest of all because of their position as prophets. These great men preferred people over themselves, however. They were content with what God had .bestowed upon them

Among your great grandfather's assets given to your mother Fatima (s) were Fadak and Awali, the annual revenues of which were ۲۴.۰۰۰ dinars according to one tradition and ۷۰.۰۰۰ dinars according to another tradition. But we should realize that Fatima (s) and her husband and her father were among the greatest pious people. A small portion of this revenue would suffice them. But remember that men of God never dispute on the amount of possession given them by God. Therefore, their employment of these resources is like the dominance of God over them. They are .content with God's demands

And I have seen in a history book written in ۲۳۷ AH, a tradition from your father Imam Ali (s), who has said, "when I married Fatima (s) I did not have a carpet, but today I have bequeathed such an amount of endowed property that if I divide it among all [Bani Hashems, they would each get a big portion.[۲۴۲

And it is written

in the same book: when Imam Ali (s) bequeathed his endowed property which had the annual income of ۴۰.۰۰۰ dinars, he wanted to sell his sword. When he was selling it, he said, "If I had my dinner, I would not sell it" some other day, Imam Ali (s) said, "Who is going to buy that sword of mine? If I had the price of this garment, I would not sell it."

The writer adds: Imam Ali (s) behaved like this when his income of the endowed property was ۴۰.۰۰۰ dinars. O my son Mohammad! I swore to God who is present everywhere and whose angles witness to this: In most cases, although your father Imam Ali Ibn Musa (s) was managing this endowed property and its revenues by dividing it among people as alms, he was most of the time left with nothing. Some people, however, erroneously thought he donated from his saved treasure of gold. Unfortunately, people have thought wrongly about your father. This always happened when people assumed wrong things about prophets and God's men.

If your father had the control over all of the world, he would definitely divide it among the needy. But God had decided to give him by piecemeal.

Thus, Mohammad, my son, you and your brothers and your offspring, follow the way of your fathers who have gone the right way and God, as He has said, is the greatest Giver.

In Ibrahim Ibn Mohammad Asha'ari's book, which is a reliable book, I have seen a tradition from Imam Baqir (s):

When Imam Ali (s) passed away he owed ۸۰۰.۰۰۰ dirhams. Then, Imam Hassan (s) sold one of the properties of Imam Ali (s) for ۵۰۰.۰۰۰ dirhams and another piece of property for ۳۰۰.۰۰۰ dirhams to pay his debt. Imam Ali (s) had run up into this debt because he did not leave anything from khoms (statutory ۲۰٪ Islamic levy on things) for himself and gave it all to the needy.

And I saw in Abdolah Ibn Beker's book that he had narrated from Imam Baqer (s): Hossein (s) was martyred while he was in debt and Imam Ali Ibn Al-Hossein (s) sold a piece of land of that to clean his debts.

And your ancestor Imam Ali (s) left some endowed properties for his children from Fatima (s) and put the superintendence among his children.[۲۴۳]

Thus, how do some stupid people assume that Imam Ali (s) was poor or erroneously think that God's men can not be affluent?[۲۴۴]

Has God created this world and Hereafter for people whom He does not love?[۲۴۵]

The Philosophy of The Islmaic Piety

Now that we understand the difference between piety and monastic life, we should recognize the philosophy of the Islamic piety. How come Islam has allowed us to use all sorts of assets including sustenance and livelihood and ornaments, but under the title of Islamic piety recommend to us not to use them excessively and advises us to have a simple life?

Definitely, the Islamic piety is based on some valid reasons. And for these reasons it can rely on Islamic justice. Those reasons are the following:

۱. To tolerate

hardships but to ask for others' comfort

In a society where not many people enjoy the rudiments of life: some are rich, but the majority are poor, where some are affluent, but others suffer deprivation of all sorts, the best way to bridge this gap is for the rich to adopt not only a simple and easy life, but be ready to share what they have with the needy. They should even go so far as to let others eat when they themselves avoid eating, dress others when they don't have enough to wear, to let other have comfort when they themselves suffer.

This state of the affairs, which in books on ethics is interpreted as sacrifice, is felt to be more crucial in a society where deep gaps exist among social layers. For this reason, the Holy Qur'an praises the people of Medina (the Ansar) Who gave priority to the needs of Mohajereen in the following manner:

"وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ"

"And they prefer (them) before themselves though poverty may afflict them".[۲۴۶]

Allah has revealed:

"وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا"

"And they give food out of love for Him to the poor and the orphan and the captive" [۲۴۷] because Imam Ali (s), Fatima (s), Imam Hasan (s) and Imam Husayn (s) went on fast for three consecutive days to give their livelihood to the poor and the orphan and the captive.

Imam Ali (s) in his sermon Almotaqin (The pious ones) mentions "The tolerance of hardships for oneself for the comfort of others" as one of the

:attributes of the true believers

"نَفسُهُ فی غَنَاءٍ وَالنَاسُ مِنهُ فی رَاحهٍ، اَتعَبَ نَفسَه لآخرَتِهِ وَارَاحَ النّاسَ مِن نَفسِهِ"

He himself suffers when others find comfort in him. He has put himself in the plight" [for the Hereafter, but has made people feel comfortable."[۲۴۸

Showing Sympathy .۲

Another symptom of the philosophy of the Islamic piety is showing sympathy towards the deprived layers of society. In a society where people are practically in two differing strata: the rich and the deprived, the poor suffer in two ways: they suffer .their poverty; they also feel backward

In such a society a responsible man is obliged, first of all, not to stay away and be an on-looker. He should try to improve the society in such a way as to establish social justice. Secondly, he should bridge this gap by sacrifice and by tolerating hardships in .order to provide others with comfort

When such a responsible man observes that the number of the deprived is so great that he can do nothing to provide them with financial help, he at least can do his best by sympathizing with them. In this way he can alleviate some of their sufferings. Of course, the necessity of such an approach is more felt by the religious leaders and governors as well. That is a good reason why Imam Ali (s) lived simply during his .caliphate

:Imam Ali (s) in one place states

"اِنَّ الله فَرَضَ علی اَئِمَهِ العَدلِ اَن یَقدِرُوا اَنفُسَهُم بِضَعَفَهِ النّاسِ کَیلا یَتَبیّغَ بِالفَقِیرِ فَقرُهُ"

God has ordered the just leaders to adopt their life-patterns with that"

[of the needy so that the agony of empty- handedness shall not hurt them."[۲۴۹

:Imam Ali (s) has stated somewhere else

"أأقنَعُ مِن نَفسِى بِاَن يُقالَ أَمِيرُ المُؤمِنِينَ وَلا اُشارِكُهُم فى مَكارِهِ الدَّهرِ او اَكُونَ اُسوَةً لَهُم فى جُشُوبَهِ العَيشِ وَلكِن هَيهَاتَ اَن يَغلِبَنِى هَواىَ وَيَقُودَنِى جَشَعِى الى تَخَيُّر الاطعِمَهِ وَلَعَلَّ بِالحِجازِ اَواليَمامَهِ مَن لا طَمَعَ لَهُ فى القُرْصِ وَلا عَهْدَ لَهُ بِالشَبَعِ او اَبِيتَ مِبطَانَا وَحولِى بُطُونٌ غَرثَى وَاكبادٌ حَرَّى"

Should I only be satisfied to be called Amir al-Mo'menin, but not sympathize with the" ?deprived in their sufferings? Should I not set my self as a sample for them to follow

How should my whims and desires force me to select the best kinds of foods when there are some people in Hijaz and Yemen who wish for just a loaf of bread. They have been hungry for a long time. Is it fair to sleep on full stomach when there are [empty stomachs all around me?"[۲۵۰

Broadmindedness and Struggle against splendor .۳

As we have said, in order to live, man needs food, shelter, clothing, sex and the like. These needs are innately motivated. But sometimes we go to extremes and make use of these needs extravagantly. In this way the life objectives are compromised for luxuries in life. It is a fact that this kind of luxuries becomes a habit and build up one's secondary nature and man, compared with these needs, sees himself weak and .vulnerable

Some people fall prey to these luxuries to the extent that if they do not attain certain ,food, shelter, clothing

.cosmetics, cars, positions, and women, life would be hell for them

Therefore, to get these luxuries, such people would not stop committing any kind of .mischievous affairs. These are slaves to their luxurious lives

They would be impatient if they do not get what they wish for. They feel defeated if .their wishes are not taken care of. They feel they are not natural human beings

Thus, piety is to break these chains, to revolt against these whims and desires and to defeat these hurdles. Adopting a simple life, a pious man releases himself from these .shackles

He is content with meager food and worn out clothes. He is not a slave in the hands of :luxury. Hafiz [The Persian poet] says

I am a slave to the manlihood of that one who under this blue dome, is free from .anything possessible

Revolutions and constant struggles are always initiated by those who are practically pious. Gandhi, for instance, broke the British spine of Imperialism with his famous Negative struggles and opposition just because he had broken the chains of luxurious life. The Viet Kong's caused the biggest military and economic force of the world i.e., USA withdraw from their land because of their pious ways of life, being content with a fistful of rice for consecutive days, taking refuge in the fields. When we see Arabs suffered a great blow from Israelis in the third Israeli war against Arabs, we will not be surprised because the Egyptian planes took ice-creams from Cairo to the battle field for the Egyptian officers! A

:poet says

,In this world, a nation would become miserable

.If it gets used to the pleasures of life

Imam Ali (s) , Broadmindedness, And Struggle Against Luxuries

One of the reasons for Imam Ali's pious approach to life was his broadmindedness. He did not wish to get used to luxurious life which gradually weakens human spirit. He used to put on rugged cotton dresses and to eat barley bread and to drink sour milk. [His caliphate position was to him as important as his patched shoes.[۲۵۱

Once a butcher proposed to him that he had good meat for sale and asked Imam Ali (s) if he would buy some. Imam Ali (s) replied he did not have money. The butcher said that Imam Ali (s) could pay later. But Imam Ali (s) replied: It is better that I owe to my .soul (self) than owe to you

In NahjolBalagha, Imam (s) emphasized the motto of leaving this world, i.e., leaving .pleasure-taking a lot

:Imam Ali (s) says

"الدُّنيا دَارُ مَمَرٍّ لا دَارُ مَقَرٍّ، وَالنّاس فِيهَا رَجُلانِ: رَجُلٌ بَاعَ نَفسَهُ فَأوبَقَهَا وَرَجُلٌ اِبتَاعَ نَفسَهُ فَأعتَقَها"

This world is a crossway, not a resting place, and people in this crossway and resting" place are of two types: some sell and enslave themselves and in this way destroy themselves; some others, on the contrary, buy themselves out and make themselves [free."[۲۵۲

Elsewhere, declaring the secret behind his abandonment of pleasure- seeking, Imam Ali (s) states: "Go away from me since I have bridled you. I have relieved my self from .your claws; I have escaped your traps; and I have evaded your stumbling blocks

Get"

away from me; I swear to God that I will not surrender to you. You may try to make me follow you miserably, but I would not give you the rein. I will not let you lead me where you wish. I swear to God I have made my soul so strong as to be happy with a loaf of bread with some salt as its stew"[۲۵۳]

Of course, piety in sympathy, sacrifice, manlihood, and other aspects does not merely belong to Imam Ali (s) alone. All prophets, Imams, and true believers share this human trait. Through these characteristics, all of them have struggled with unjust social systems and have freed themselves from the slavery of nasty habits and pernicious luxuries.

The Degrees Of Piety

Avoidance and the abandonment of life here in this world have different degrees. Sometimes it is possible for a pious man, due to the lightness of his responsibilities, or because of his tamed self, or because of the good conditions in which people live, to live a simple life away from luxuries. But at other times, the conditions might be in such a way as to force the pious man show more sympathy towards people and practice more severe restrictions on himself. Under such circumstances, a pious man should negate for himself what is allowable for others.

This variety in the life conditions of prophets and Imams (s) and pious scholars made each one of them adopt a specific approach. One was like Solomon about whose case God says "We made jinns and men subservient to

him" and the other was Jesus Christ (s) about whom God has said: "Honorable and chaste".[۲۵۴] The other one was Imam Ali (s) who was not even satiated with barley [bread and his dress had so many patches that he felt ashamed.[۲۵۵

Another imam like Imam Sadiq (s) used better clothing. For this he was often criticized by people not very bright. It is narrated, for instance, that Ibad Ibn kathir Basre, protested to Imam for wearing new dress, asking him "Did Imam Ali put on this kind "?of dress

In reply, Imam (s) said, "First of all, I have bought one-dinar- dress (so it is not luxurious, but it is clean); secondly, Imam Ali (s) used to live at a time when the conditions were different than those of ours. Those circumstances dictated him to put [on rugged dress on, people might ask me, 'Are you a hypocrite like Ibad?'"[۲۵۶

On the other hand, people abandon pleasure-taking in this world for the assets, hour or nymph of paradise, and castles in the Hereafter: in fact, they are bargaining. But there are those who adopt a pious life just for God's sake and in this process they are "enchanted by Him" and they do not think of anything but "Allah". Sa'adi, the great :Persian poet says in this regard

,When I breathe my last breath I'm wishing to meet you

;I give up my life in the hope of becoming the earth of your abode

,When, on Doom's Day, I raise my head

I rise for your discourse, I rise to look

;for you

,At a location where people gather from the two worlds

;I am looking for you, I’ll be your slave

,If I sleep on the bedroom of nonexistence for a thousand years

;I’ll wake up to the odor of your hair

,I’ll not describe the Garden, nor will I smell paradise flowers

;I won’t go after Houris, I’ll run to meet you

,I won’t drink paradise wine from the hand of Heaven’s cupbearer

;I won’t need wine, because I’m drunk with your face

,I’d go to a thousand deserts with you

,And if you, Sa’adi, choose the wrong path

[You will still be heading for Him, anyway.[۲۵۷

:Imam Sadiq (s) emphasizes this stage of piety in the following words

"وَهُوَ تَرکُ کُلِّ شَيءٍ شَغَلَکَ عَنِ اللهِ مِن غَيرِ تَأسُّفٍ عَلى فَوتِها"

Piety means the abandonment of anything which separates man from God without" [regretting this abandoning"[۲۵۸

At the end of this discussion two expressions from two great philosophers of Islam :will be presented here to illuminate the matter further

Piety From the Viewpoint of Khajeh Nasr Tusi

Khajeh, May God Bless him, in his erudite book "Ousafel Ashraf" writes; "second :"chapter in piety

قال الله تعالى: "وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَهَ الْحَيَاهِ الدُّنيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى "

And do not stretch your eyes after that with which we have provided different“ classes of them, of the splendor of this world’s life, that we may thereby try them; and [the sustenance given by your lord is better and more abiding”.[٢٥٩

Piety is the lack of inclination and a pious man is one who does not take delight in what ,is worldly such as foods

drinks, clothing, houses, relishes, pleasures, wealth, positions, company of kings, influence in speech and attainment of anything which could be separated only by death. Piety should not be out of weakness or ignorance. Piety should not be for any .profit. Any body who could be described by this trait is a genuinely pious man

A truly pious man is one who is delighted in piety; he does not rely on piety for fear of the Hell or for Allah's reward in paradise; rather, a pious man is interested in piety itself. He should be aware of the characteristics of piety when he realizes them; he should know them by heart. He should not be inclined towards any flavor or hope, either here or in the Hereafter. He should know these facts by heart. He should suffer .a lot in order to forget wrong habits

It is narrated in the story of pious men: A man baked sheep's head and "palude" (sweet beverage containing starch jelly in the form of thin fibers) for thirty years without tasting either even once. People asked him the reason for this self-discipline. He replied: when my stomach wished for these two foods, I rubbed it till it got accustomed to the lack of them. I trained it to the degree that it won't wish for anything. A person who adopts piety in this world in the hope of getting rewards in the next world is like a person who does not eat because of his meanness in the hope of getting food

.in the feast which he is invited to attend latter

And in treading the path of truthfulness, a pious man's benefit lies in the rejection of businesses so that a path treader (of Sufism) shall not engage in anything whatsoever [and shall not miss his destination."[۲۶۰

Piety in The Viewpoint Of Sheikh Al–Ra'ees

Avicenna in chapter nine of his erudite book "Al-esharat wattanbyhat" which deals :with the stages is Sufism writes on the degrees of piety

"المُعْرِضُ عَن مَتاعِ الـدُّنيا وَطيِّبَاتِها يُخَصُّ بإسمِ الزُّهـدِ... الزُهـدُ عِنـدَ غَيرِ العَارِفِ مُعَامَلَهُ مَا كَانَ يُشتَرى بِمتَاعِ الـدُّنيا مَتَاعَ الآخِرَهِ وَعِندَ العَارِفِ تَنَزُّهَ مَا عَمَّا يَشْغَل سِرَّه عَن الحَقِّ وَتَكَبَّر عَلى كُلِّ شَيءٍ غَيرَ الحَقِّ "

Anybody who puts aside the worldly transitory manifestations and avoids using" these worldly affairs is called a pious man... For a non-pious man, piety is a type of transaction: it is as if he sold the usage of worldly pleasures in order to get paradise assets; but for a pious man, piety is to cleanse the heart of anything non-God and to [consider oneself better than anything but God".[۲۶۱

The Last and Final noticeable Point

At the end of this discussion, it is necessary to draw your attention to one important point in Imam Ali's discourse: In this letter, Imam Ali (s) said of preaching: "Enliven your heart by preaching", but in case of piety said," kill your heart by piety." Is the precedent of the pronoun "amet~ho" the word "heart" which is used before in the text, and which should be enlivened by preaching, or does it refer to the aggressive ?self (soul), which is implied, and which should get killed by the pious man

The fact is that the words "soul", "heart", "self", "high above", "fo'ad" (heart), "wisdom" and the like all refer to just one thing. In man there exists a truth which is neither matter, nor does it have the properties of

the matter. During seven years all the material molecules and particles of man completely change, but nevertheless, he carries on his duties all his life.[۲۶۲]

The same truth takes on different titles in different conditions: the words heart, high above (sadr) and wisdom are the titles used when this truth is taken to be abstract, not relying on matter; it is called Nafs (self) on the basis of the fact that to be realized it needs some means. It has different phases: commanding (Ammare), blamer (lawame), satisfied (razieh) and the like.[۲۶۳]

Thus, the antecedent of the pronoun in امته is the heart itself; it is because it wishes for a lot of things and should be controlled and its extravagance should be hindered, or else it leads man to the lowest of the low.[۲۶۴]

۷. Empower Your Heart With Assurance

explaination

Assurance or conviction is a decisive, stable, mental state in accordance with reality and unperishable which gives peace and quiet to the man of conviction, this conviction being related to knowledge about God or related to other belief affairs.[۲۶۵]

This kind of conviction which is beyond the usual belief and knowledge and in khajeh Nasr's understanding of the term, consists of two sciences: the knowledge of what is known, and the knowledge that its converse is impossible. It is in fact, the source of strength in human spirit, and this is emphasized by Imam Ali (s).

The Importance and Value of Assurance

Assurance or conviction is a valuable capital which is given to only few people. Anybody possessing this, enjoys a huge prosperity.

Imam Reza (s) has stated:

"الإِيمانُ فَوقَ الإِسلامِ بِدَرَجهٍ وَالتَقوَى فَوقَ الإِيمَانِ بِدَرَجهٍ وَاليَقِينُ فَوقَ التَقوَى بِدَرَجهٍ وَلَم يُقَسَّم بَينَ العِبَادِ شَيئٌ اَقَلُّ مِنَ اليَقِينُ"

Conviction is one degree above Islam; piety is one degree above conviction."

Conviction is one degree higher above piety. Nothing less than conviction is divided among God's believers"[۲۶۶]

The narrator says: I heard Imam as-Sadiq (s) saying:

"اِنَّ العَمَلَ الدَائِمَ القَلِيلَ عَلى اليَقِين اَفضَلُ عِندَ الله مِنَ العَمَلِ الكَثِيرِ عَلى غَيرِ يَقِينٍ"

"Definitely, the usual small number of actions based on conviction is better before God than the number of actions based on no-conviction at all"[۲۶۷]

He also said:

"اِنَّ الله بِعَدلِهِ وقِسْطِهِ جَعَلَ الرُّوحَ وَالرَّاحه فی اليَقِينَ وَالرِّضا وَجَعَلَ الهَمَّ وَالحُزنَ فی الشَّكِ وَالسَخَطِ"

"With his justice and fairness, God has put tranquility and comfort in conviction and assent and has put sorrow and grief in skepticism and in lack of satisfaction".[۲۶۸]

Types of Conviction

Conviction has degrees. These degrees are referred to in the Qur'an as "certain knowledge","to see with the eye of certainty" and "certain truth".

The verses ۵ and ۷ of surah of Takathur: "Nay! If you had known with certain knowledge, you should most certainly have seen the hell; then you shall most certainly see it with the eye of certainty" "كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ... ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ"

refer to type one and two respectively and verse ۹۵ of surah al-Waqi'a:

"وَتَصْلِيَةُ جَحِيمٍ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ"

"(He shall have an entertainment of boiling water)

And burning in hell. Most surely this is a certain truth," refers to the third degree of .conviction

(Elmol Yaqin (Certain Knowledge

This is reasoning-based conviction. It is reached through reasoning with majors and minors. For instance, we are convinced that fire exists when we observe the smoke, or the reasoning which takes place to prove God’s existence

"سَنُرِيهِمْ آيَاتِنَا فِی الْآفَاقِ وَفِی أَنْفُسِهِمْ حَتَّی يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ"

We will soon show them Our signs in the universe and in their own souls, until it will" become quite clear to them that it is the truth”.[۲۶۹]

[Einol Yaqin [To see with the eye of certainty

This is conviction derived at by observing the thing itself: for example, observing the .fire itself

[Haqol Yaqin [Certain Truth

This kind of conviction is arrived by touching the thing itself, i.e., a connection to the thing and adopting its characteristics, for instance, entering the fire and feeling its .heat or extinction in God, and dissipation in His love

:In the sanctified tradition we read

"مَا تَقَرَّبَ اِلَیَّ عَبدِی بِشَیءٍ اَحَبَّ اِلی مِمَّا افتَرَضتَه عَلَيه وَلا يَزَالُ العَبْدُ يَتَقَرَّبُ اِلَیَّ بِالنَوافِلِ حَتّی اُحِبَه فِإذَا اَحبَبتُهُ كُنْتُ سَمْعَهُ الَّذِی يَسْمَعُ بِهِ وَبَصَرَه الَّذِی يُبصِرُ بِهِ وَلِسَانَهُ الَّذِی يَنطِقُ بِهِ وَيَدَهُ الَّتِی يَبطِشُ بِهَا، اِن دَعَانِی اَجَبتُه وَاِن سَأَلَنِی اَعطَيتُهُ"

For my obedient subject, nothing is dearer than what I have arranged for him to do.“ My subjects get near to me through nawafel. In this way I like him. When I like him I will become his ears so that he can hear. I become his eyes through which he can

see. Then I become his tongue by which he can speak; I become his hands through which he can hold things. If he calls me, I will accept him. If he asks me for anything, I .”will give it to him

:Feiz Kashany has told the following poem regarding this issue

,You were with me. I did not consider you as I myself

;Or perhaps you were me and I didn't know

,When I departed, I recognized you

.As far as you were me, I didn't know

:Another poet has said, regarding this

,So much I thought about you, I became entirely you

.You came gradually, and I slowly departed

The Effects and Signs of Assurance

Parallel with the degrees of assurance, there exist different effects and signs for it. Those who are at the stage of Haqolyaam enjoy a better degree of recognition and high temperaments. They can perform extraordinary feats. They who live at the other two degrees of assurance (i.e.) Elmolyaqin and Einolyaqin naturally enjoy fewer .advantages

The writer of Mesbahol Sharia writes, "Imam Sadiq (S) has said: Assurance raises the status of the man to a lofty one, and the Great prophet of Islam, hearing that Jesus Christ (s) has walked over the water, replied: If Jesus enjoyed a better assurance, he .would walk in the air as well

.This statement depicts the lofty degree of assurance

And even prophets are not on the same footing. Some have more assurance, they are .then of higher status

As the prophets enjoy different degrees of assurance, so do the believers. A man, who enjoys a better degree of assurance, naturally sees

power and might only in the hands of Allah and insists on worshipping Him both publicly and in private. Existence or lack of it, more or less, appreciation or depreciation, glory or abjectness is equal for him...."[۲۷۰]

The Young man of Assurance who knew the secrets

In his book "The truth behind faith and Assurance," al-Koleini reports two traditions on the issue of the extraordinary effects of assurance. It seems both cases refer to a single person. However because of the significance of the issue, both are delivered here:

۱. Ishaq Ibn Ammar says: I heard Imam Sadiq (s) saying: the Prophet (s) performed the Morning Prayer with people. He saw among the crowd a young man who was dozing off and his head was leaning towards his breast. His skin was yellow, his body thin, and his eyes deep in his skull. The prophet (s) asked him: O young man, how did you spend last night? He replied: O messenger of Allah, I spent it with assurance. The prophet (s) was surprised at his reply. Then, he told the youth; for each assurance, there is a truth. What is the truth behind your assurance? He answered: These are the effects and consequences of my assurance: It has made me sad; it keeps me awake for night prayers; it has made me go on fasting during the day. I have become disinterested in the worldly affairs. It is as if now I saw my God in the sky. I realize He is after the affairs of people. People, it seems, are gathering in the Doom's

Day, I am among them, I feel. It seems as if I saw the paradise people enjoying assets and having good time. It seems as if I saw the hell people who were crying and asking for help. It is as if I heard the noise of the Hell people. Then the prophet, hearing these statements, told his followers: God has illuminated this man's heart with ".light. Then he told the youth: keep on having this state of mind

Then the youth said, "O messenger of Allah, ask God to make me a martyr in your Holly wars. The prophet (s) prayed for him. Some time later, he joined one of the [prophet's Holly wars. He was the ninth martyr in that war."[٢٧١

Abi Basir narrates from Imam Sadiq (s) who said, "The Prophet (s) saw Hareth Ibn .٢ Malik Ibn No'man al-Ansari, and asked him: How are you, Hareth? He replied: I am a true believer. The Prophet (s) said. "For everything there is a truth. What is the truth ?beyond your speech

He answered, "O messenger of Allah, I lack interest in this world. At night, I am awake for prayers, during the days, due to fasting and the heat, I am extremely thirsty. It is as if I saw my God in the Heaven. He is there to keep people accountable for what they do. I see the paradise people, meeting each other. It seems as if I heard the ".groans of the Hell people

The Prophet (s) said, regarding this youth: "He is the God's

subject whose heart has become illuminated by Him". Then, he told the youth: "You ".have got the insight. Be steady and firm

The youth told the Prophet (s): please ask God to make me one of the martyrs among .your army. The Prophet (s) asked God to provide Hareth with martyrdom

Some time later Hareth was among the army dispatched for war. He killed ٨ persons [and then was martyred."[٢٧٢

Some Other Samples of the Signs of the Effects of Assurance

Anybody, who gets the elixir of assurance at his disposal and employs it in his belief and practical daily affairs, will have peculiar excellent spiritual moods and will perform :extraordinary works, some of which are mentioned here

a) Divine Piety

:The people of assurance enjoy divine piety about which Imam Ali (s) has said

التَقوَى ثَمَرَهُ الدِّينِ وَاَمارَهُ اليَقِينِ

[Piety is the result of faith and the sign of assurance."[٢٧٣"

The Great Prophet of Islam, too, talks about the divine piety which is one of the signs of assurance: There are six signs for the person of assurance: He is assured of God, .Thus believes in Him. He is sure that death is inevitable, thus he is ready for it

He believes in the resurrection; therefore, he is worried about that day. He is certain that paradise is right; therefore, he is willing to go there. He is positive that the Hell fire is true; therefore, he avoids it. He knows that everybody is accountable at the [Doom's Day; therefore, he is careful aboot his affairs.[٢٧۴

b) He Gets Rid of deceiving hopes

Imam Ali (s), regarding this, says: "Anybody who is sure that he

will separate from friends, that he will be put under the ground, that he is accountable for what he has done at Doomsday, that what has left will not help him in the future, that he will need what he has sent in advance, should shorten his far-fetched whims [and desires and add up to his good deeds"[۲۷۵

c) He is Patient and Disasters seem to him as easy Matters

Imam Ali (s) has said, "الصبرُ ثَمرَهُ اليَقِين "

[Patience is the result of assurance"[۲۷۶"

:Imam Ali (s) has also stated

"سِلاحُ المُؤمِنِ، الصَبْرُ عَلى البَلاءِ وَالشُكْرُ فى الرَّخاءِ"

The weapon of a believer is patience before disasters and being thankful at the time" [of comfort."[۲۷۷

Imam Ali (s) in the same letter (No ۳۱) advises his son Imam Hasan (s) in the following ".way: "With the help of patience and assurance, make sorrow flee from you

Imam as-Sajjad (s) in his prayer invokes God: "O God! I ask you to give me conviction; [in this way, you will make the hardships of the world seem easy."[۲۷۸

The word "treasure" in the holy verse

"وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِى الْمَدِينَهِ وَكَانَ تَحْتَهُ كَنزٌ لَهُمَا"

And as for the wall, it belonged to two orphan boys in the city, and there was beneath" it a treasure belonging to them [Qur'an ۱۸:۸۲]" is not meant superficially, but it was a slate on which was written; "I am Allah. There is no god but me. Anybody who has assurance in death, does not laugh so broad as to show his teeth; One who has assurance in accountability, is not

very happy; and one who has assurance in Divine destiny, does not fear anybody except God.' "[۲۷۹]

Imam Sadiq (s) as well, has said, "There exists no action without assurance, and there is no assurance without greeting God with humility and respect."[۲۸۰]

e) Ascent to Divine Fate

Imam Ali (s) has stated: "Anybody who is satisfied with Divine Fate, will definitely enjoy good assurance.[۲۸۱]

He has said, as well: "Being happy with God is the result of assurance."[۲۸۲]

Imam Sadiq (s), as well, has said, "Being satisfied with affairs which seems to be troublesome, is of the highest degree of assurance."[۲۸۳]

f) Sincerity

One who believes and has assurance in the origin of the creation, Resurrection, and Islamic education, naturally can not do his affairs and actions for anybody else except God. Thus, regarding this, Imam Ali (s) has said, "The sincerity of your intention is based on the strength of assurance and on the soundness of the intention"[۲۸۴]

He has also said, "the reason behind sincerity is assurance"[۲۸۵] He has also said, "The sincerity in actions is the result of the strength of assurance."[۲۸۶] He as well has mentioned:

"The people of assurance are the people of sincerity."[۲۸۷]

g) Piety

As assurance includes a lot of advantages, the lack of interest in the world, too, is the result of assurance. This is clear from a look at Imam Ali's statements which follow:

"Assurance has piety as a result"

"Piety is the basis of assurance"

"One who is sure of the Doom's Day, will not be greedy for this world"

Assurance is the best agent for lack of interest in"

[this world"[۲۸۸

h) Trust and Reliance on Allah

One other result of assurance is the trust and reliance on Allah. Regarding this, Imam Ali (s) says: "With trust in Allah we reach assurance." He also says: "Trust in God stems ".from the strength of assurance

[That also has said, "The truth of belief exists in the trust in God."[۲۸۹

۸. Enlighten it with Wisdom (ونوره بالحكمه)

explaination

Wisdom is a truth which should be taught by all prophets.[۲۹۰] This is especially true in :the case of our prophet (s) who has put wisdom on his instructive agenda

"وَيُزَكِّيهِمْ وَيُعَلِّمُهُمْ الْكِتَابَ وَالْحِكْمَةَ"[۲۹۱]

"and teaches them the Book and the wisdom..."

:The holy Qur’an defines wisdom as the greatest divine asset, and emphasizes

"وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا [۲۹۲]"

"and whoever is granted wisdom, he, in deed, is given a great good..."

Finally, wisdom is introduced as the light of any wise and pious's heart: a heart with no wisdom is deprived of divine light: ""اِنَّ الحِكْمَهَ نُورُ كُلِّ قَلْب[۲۹۳]

It is for this very reason that Imam Ali (s) orders his son to enlighten his heart with wisdom. With regards to the special role of wisdom in Islam, it is necessary to delve :into the truth behind wisdom and its consequences

?What is Wisdom

Hekma or wisdom originally means "to arrive at rightousness by science and

reasoning." In the same way that a horse is made tame by giving it a bridle (hakame), man, too, by acquiring wisdom and by arriving at the right through science and reasoning, is saved from wrong-doing.[۲۹۴]

Although in some traditions the word wisdom (hekma) is interpreted to mean "knowledye in religion" and in some other traditions it is taken to mean "understanding," and still in others it is taken to mean "knowledge about Imams," with regards to the fact that the word "hekma" in the Qur’an is used for luqman, who was not a prophet,[۲۹۵]

"وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ"[۲۹۶]

"and certainly we gave wisdom to Luqman..."

And because of

the fact that the Prophet (s) was appointed to call people to join Islam through wisdom, good preaching, and appropriate struggle,[۲۹۷] and it was not possible to convert people into Islam only through verses of Qur'an (without using wisdom and reasoning), and also due to the fact that in the Qur'an in several occasions the word "hekma" is used after the word kitab (Book), some refer this word to tradition, some to the philosophy to commandments and some to reasoning.[۲۹۸] We conclude that "hekma" does not mean the above interpretations singly; rather, each one of those interpretations defines only one aspect of the word. Thus hekma could mean: Any kind of realistic knowledge and insight which can lead man in the dimensions of theoretical and practical philosophy, either through inspiration, ascetism and piety, or through the justification of the philosophy of commandments or the commandments .themselves, or in the dimensions of theoretical or practical philosophy

The Consequences and signs of wisdom and the wise

As we said, "hekma is the realistic insight which in the theoretical and practical philosophy is a guide for man." Naturally, a person who has such great a capital .enjoys the sublime human traits and is a perfect human being

But in the Qur'an and in the Islamic traditions some characteristics are emphasized, :some of which follow

[Hekma is the source for salvage, steadiness and tranquility.[۲۹۹ .۱

[Hekma is the light for insight, scale for piety, and the result of honesty.[۳۰۰ .۲

[Hekma causes a man to fear God.[۳۰۱ .۳

[Hekma is a means to take advice from the events.[۳۰۲ .۴

Hekma causes us not .۵

[to have interest in this world.[۳۰۳

[Hekma is to accompany righteousness and to obey the rightful person.[۳۰۴ .۶

Hekma is a guide to religion, it considers the slave more significant than the free .۷ one, the poor more excellent than the rich and the small more important than the [elderly, and the miserable more significant than the kings.[۳۰۵

Hekma is a means of protecting man from committing sins; it is an agent for human .۸ ;salvage

Hakim (the wise man) is a person who is strong in the face of events; he is a guide to .۹ people. Regarding this the Great prophets (s) tells Imam Ali (s): "If you become a means for God to lead one of His obedient believers, then it is better for you than [anything on which the sun shines from East to west.[۳۰۶

[Hakim is a dignitary in the eyes of people[۳۰۷ .۱۰

[Hakim cures the poor and endows virtues[۳۰۸ .۱۱

[Hakim compensates bad behaviors with good ones[۳۰۹ .۱۲

Hakim does not quarrel with superiors and does not belittle the inferiors; he does .۱۳ not give away what he does not own. His tongue is in harmony with his heart, and his speech is not in opposition with his action; he does not say anything on the issues which he does not have information about. He will not desert his responsibilities when [got in a plight.[۳۱۰

Hakim obeys his superiors, respects his equals, and uses justice with his inferiors. .۱۴ [[۳۱۱

Hakims are more elegant than others in personality, more patient in forgiveness, .۱۵ and more speedy in pardoning and

[more open in ethics.[۳۱۲

[Hakim is impatient to add up to his hekma.[۳۱۳ .۱۶

[Hakim does not ask ungenerous people for help.[۳۱۴ .۱۷

[Hakim does not take delight in the praising of an ignorant person.[۳۱۵ .۱۸

[If he has to treat a person he does not like, Hakim will tolerate him.[۳۱۶ .۱۹

[Hakim knows himself.[۳۱۷ .۲۰

[Hakim is near to the position of prophethood.[۳۱۸ .۲۱

The Agents of the Development of wisdom and its Hinderances

Since the creation and Divine affairs are based on the principle of cause and effect, God's generosity is dependent on the capacity of the receiver. This is because God is ["The most generous of the generous ones" and He is not jealous.[۳۱۹

Thus, some people such as luqman are given wisdom because of their existence structure and excellent morales and their humane feelings. Some others, however, are deprived of it because they lack the fundamental requirements. The following :factors are significant to possess wisdom

:Piety .۱

Piety which is a kind of spiritual God-fearing state in man's soul forces him to stay away from committing sins and to carry out his tasks. It has different characteristics, ."one of which is "realistic insight and wisdom

:The Holy Qur’an says

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا"

O you who believe! If you are careful of your duty to Allah, He will grant you a" [distinction."[۳۲۰

As you see, the evolution of the power to distinguish right from wrong, which is called ."the realistic insight and wisdom," is, according to Qur’an, the result of piety

And from the verse ۲۸۲, sura of Baqarah “...and be careful of your duty to Allah, Allah teaches

you" we can realize that piety has a deep effect in our recognition and in the increase .of our science, and knowledge

The cause and effect relation of piety and wisdom may also be understood from the :prophet's statement

"جَاهِدُوا اَنفُسَكُم عَلى اَهوائِكُم تَحِلَّ قُلُوبَكُم الحِكْمَهُ"

".Struggle with your whims and wishes so that wisdom may enter your hearts"

Abolfath Bosti, the poet and writer of the fourth century in one of his poems :emphasizes the close relation of piety and wisdom in the following words

There are two things which have taken milk from one breast: wisdom and piety.“ There are also two things which live in one place, they are: wealth and aggression”. [[۳۲۱

In Behar, al-Majlesi mentions: "Luqman was asked by somebody if he was somebody els's slave. He answered that he was. Then he was asked what factors gave him the status he had then. He answered: honesty in speech, giving back the deposits people had with him, stopping doing actions which were not of any profit to him, not to look at unlawful women, not eating illegally-obtained food. Anybody who does not do these is below me and anybody who does them is superior to me. And finally anybody who just [does these, is like me."[۳۲۲

Sincerity .۲

By sincerity is meant "to seclude God from any other God but Himself, and to carry out one's duties for God's satisfaction, and not for fear of punishment or to attain His rewards[۳۲۳], and not for fear of other people's praise or blame."[۳۲۴] Sincerity has numerous benefits and advantages. One of

them is the evolution and growth of wisdom in the sincere believer's heart and his alertness towards affairs. In the books of traditions, there is one tradition reported :from the Prophet (s) in different shapes

Anybody who purifies himself,[۳۲۵] or his actions,[۳۲۶] or his faith[۳۲۷] or his worships" for ۴۰ days for God, God will let him be aware of his pains and their remedies and let :the springs of wisdom flow from his heart to his tongues

"مَنْ اَخلَصَ لله اَربَعِينَ صَبَاحاً ظَهَرَت جَرَت يَنَابِيعُ الحِكْمَهِ مِن قَلبِهِ اِلی لِسَانِه" [۳۲۸]

Imam Ali (s) has stated: عِندَ تَحقُّقِ الاِخلَاصِ تَستَنِيرُ البَصَائِرُ

[When sincerity takes place, insights increase"[۳۲۹"

The reason why piety and sicerity increase realism in man and let him know the truth behind the affairs is that: A sin acts like dust and black smoke. In the same way that in a space full of dirt and smoke it is impossible to see properly, the thought space of [sinners and blasphemy acts in the same manner.[۳۳۰

As long as this pollution of sins lingers above us, we may not see the truth. But when, through piety and sincerity, this dust and dirt become extinct and thought space become clear, the bride of reality manifest herself and man can get the truth and the springs of wisdom will flow from his heart towards his tongue. Imam Sadiq (s) has :said

"لَولا اَنَّ الشَّياطِينَ يَحُومُونَ حَولَ قُلُوبِ بَنِی آدَمَ لَنَظَرُوا اِلی مَلَكُوتِ السَّمواتِ"

If the Satans did not hover above men's hearts, they would see the Heaven's" [kingdom"[۳۳۱

Regarding this, the Prophet

:(s) says

"لَولا تَكْثِيرٌ فی كَلامِكُم وَتَمرِيجٌ فی قُلُوبِكُم لَرَأيتُم مَا أرَى وَسَمِعتُم مَا أسْمَعُ"

"If you did not talk so much nonsense and if your hearts did not contain so many filthy thoughts, then you could see what I see and you would hear what I hear."[۳۳۲]

In describing the traits of the devotees for God, Imam Ali (s) emphasizes this truth: "Such a devotee has enlivened his wisdom and has killed his lusts so much so that he has grown thin and has changed his aggressive behaviors into delicate behaviors. An illuminating light has shone in his existence, giving him the right path, and guiding him in the direction of divine direction. He has always evolved from one stage into another perfect stage. He has arrived at the safe eternal life. And he is put in a safe and comfortable environment of assurance. This is because he has made use of his wisdom and heart and has the consent of God."[۳۳۳]

۳. Sparing in eating and drinking and piety

Among the factors of evolution of wisdom in man are the pious morale and eating little. Regarding this, the Prophet (s) preached Abuzar by saying: "Anybody in this world who adopted piety, had God implant the tree of wisdom in his heart; and God made his tongue eloquent and made him aware of the faults of this world and remedies to its calamities and sent him from here to the Hereafter"[۳۳۴] And God, at the night of ascension to heaven preaching the Prophet, said, "When My obedient subject keeps

[his stomach empty, and keeps his tongue, I will teach him wisdom."[۳۳۵

On the contrary, lack of piety, lack of sincerity, too much interest in the world, gluttony, haughtiness, anger, being indulged in lust, take away from man to enjoy wisdom. Regarding this, Imam Ali (s) has said, "Gluttony spoils wisdom and hinders cleverness."[۳۳۶] Elsewhere he has also said, "Wisdom does not arrive unless man [stops committing sins. Lust and wisdom do not match."[۳۳۷

Elsewhere Imam Ali (s) has said, as well: "A man defeated by anger and lust will not [enjoy wisdom."[۳۳۸

To make it short: When man's heart is lit with piety and is irrigated by ethical virtues, it will enjoy the sweet fruit of knowledge and wisdom. If man's heart is contaminated .with sins, it will lack insight and wisdom"[۳۳۹] as Imam Hadi (s) has said

People's Duty towards wisdom and the wise

Since wisdom is the most delicate and the greatest capital of life here and in the Hereafter, it is crucial that people in acquiring it put forth lots of attempt. It might be .that acquiring wisdom could be hard or the person possessing it is not descent

Search for wisdom" "خُـذ الحِكمَـهَ اَنّى كَـانَت فَـاِنَّ الحِكْمَـهَ ضَـالَّهُ كُـلِّ مُـؤمِن" Imam Ali (s) has said [wherever it lies because it is the sought thing for any believer."[۳۴۰

Receive wisdom from anybody" "الحِكمَهُ ضَالَّهُ كُلِّ مُؤمِنٍ فَخُذْهَا وَلَو مِن اَفْوَاهِ المُنافِقِ",He has also said [who offers it to you; receive it even from the hypocrites"[۳۴۱

,He has said as well

"خُذ الحِكْمَهَ مِمَّن اَتاکَ بِهَا وَانظُر اِلی مَا قَالَ وَلا تَنظُر اِلی مَن قَالَ"

Receive wisdom"

[from anybody who offers it to you. Look at what he says, not at the talker."[۳۴۲

,He has, as well, said

"الحِكْمَهُ ضَالَّهُ المُؤمِن فَاطلبُوهَا وَلَو عِندَ المُشْرِكِ تَكُونُوا اَحَقَّ بِهَا وَاهلَهَا"

Wisdom is the sought item of any believer; try to get it even from the atheist. This is" [because you deserve it more than the others."[۳۴۳

,The Prophet (s) has said

"الحِكْمَهُ ضَالَّهُ المُؤمِنِ فَحَيثُ وَجَدَها فَهُوَ اَحَقُّ بِها"

The Hekma (wisdom) is the lost item for the believer. Wherever he can find it, he is" [worthier of it".[۳۴۴

He also has said: "الحِكْمَهُ ضَالَّهُ المُؤمِنِ يَأخُذُهَا حَيثُ وَجَدَها"

[Wisdom is the sought item for the believer. Wherever he finds it, he will grasp it."[۳۴۵"

As we observe in the above expressions, the leaders of religion have interpreted wisdom as "the lost item for a believer." It is clear, when a man has lost something, he will look everywhere for it and even will endanger his life if that item is worthwhile. .Wherever he sees it, he will take it

In the same way, Hekma (wisdom) is the reception of truth and realistic insight. Since this is the most complex issue and the fight of the ۷۲ nations occurs because they have not found out the truth, and because of this they are among those who have gone astray, we should ask God in each prayer to keep us on the right path and as the Prophet (s) has said: “O my Lord, make me know the things as they are!” And in this way we ask God to let us find our

.lost item

Some Aspects of luqman's personality and Wisdom

The historians are not unanimous as to the status of Luqman. Was he a Prophet? When did he live? Nobody knows for sure. The most of the historians are of the belief that Luqman was a bad-looking man from Noube (in the Northern part of Sudan between Ethiopia and Egypt), living at the time of David, the prophet. Because of his noble thoughts, God gave him highest degree of wisdom. It is narrated from the Prophet (s) who said, "I rightfully say Luqman was not a Prophet, but he was a thoughtful obedient subject of God. He had strong faith and assurance. He loved God and God loved him, too. That is why he received the asset of wisdom from God. Luqman was sleeping when suddenly heard: O Luqman, do you want to be God's representative on earth so that you may judge among people? Luqman replied: If God gives me option, I will not accept such a huge response ability. But If He orders me to do so, I will whole-heartedly accept because I know if I accept such a task, He will .help me not to go astray

:The angles, whom he couldn't see, asked Luqman

Why? He answered: it is the most hazardous job to judge among people. For a judge it is a formidable job: If a person is protected by God, he is salvaged and if he does not .go the right path, he will lose the way to the paradise

A person who is ashamed here but raises his head

in the Hereafter is better than a person who keeps his head high here, but is ashamed in the Hereafter. A man who sells the Hereafter to this world will have neither here .nor there

The angels were surprised at Luqman's reasoning. Luqman said this and fell asleep. God put the light of wisdom in his heart. When he awoke, he started talking wisely. He helped David with his wisdom. David told him, "I envy you Luqman. Now you have [passed your test"[۳۴۶

Thus, because of Luqman's obedience to God, he received the treasure of wisdom. God named one of the surahs of Qur'an under his name. In that sura God put some of :Luqman's advice to his children. One of which is the following

"وَاِذ قال لقمانُ لإبنه وهو يَعِظُهُ يا بُنَيَّ لا تُشرِك بالله اِنَّ الشِّرکَ لَظُلمٌ عَظِيم"

O my son! Surely if it is the very weight of the grain of a mustard-seed, even though it" is in the heart of rock, or nigh above in the heaven or deep down in the earth, Allah will [bring it to light; Surely Allah is knower of subtleties, Aware. [Qur'an ۳۱:۱۳

O my son! Keep up prayer and enjoin the good and forbid the evil, and bear patiently" that which befalls you; surely these acts require courage. And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceived boaster. And pursue the right course in your going about and lower your voice; surely the

.[most hateful of voices is braying of the asses” [Qur’an ٣١:١٧-١٩

Another Aspects of Luqman's Wisdom

Although there are ample references to Luqman's wisdom in the books and in the poems of the poets of the past, we will present here some aspects of his wisdom as :narrated in the books on traditions

a) O my son! Do not rely on people's praise or slander. Although you spend every ounce of your strength, you will not succeed in this affair. His son said, Father, I don't understand a word of what you are saying. I want to see some samples. Luqman replied: Let us walk. They started while having one animal to ride on. Now Luqman rode on the animal, while the son was walking. People, seeing this, said: How cruel is !the old man. Although he is strong, he lets his son walk

.Luqman told his son: Did you hear? He said: Yes, I did

Then Luqman told his son: Now, you ride the animal and I will follow you. The son rode the animal. Now Luqman was walking. People said this time! These father and son are bad people. The father has not trained his son. His son is riding. The father, who should get respects, is walking. The son is bad because God will punish him for this act of his. Therefore, both of them are wrong-doers! Luqman asked his son: Did you .hear? He replied: yes

Then Luqman said: Let us both ride on the animal. They both rode on it. People then complained: there is no mercy in the

hearts of these two riders. God will not bless them. They are breaking the back of the animal. They have over-loaded it. It was better for one of them to walk and one to ride. Luqman told his son: Did you hear? He said: yes.

Then Luqman said: "Let us now walk both of us. They started walking. They heard people say: it is strange that they have an animal but they walk. They blamed these two for their action. Then Luqman said to his son: can you make people agree with you? Thus, do not look for people's consent; rather, look for God's consent. That will be a source of prosperity both here and in the Hereafter".[۳۴۷]

b) My son! I learned seven thousand pieces of wisdom. You memorize only four of them and you may enter the paradise with me. Strengthen your ship since the sea ahead of you is too deep; lighten the load of your sins since you have a rough course ahead of you; increase your provisions since you have a long journey; have sincerity in your actions since the accountant is sharp"[۳۴۸]

c) My son! If you doubt death, take sleep away from yourself. You are unable to do so; and if you doubt the doom's Day, take awakeness away from yourself; neither can you do this. When you think over these issues, you will, understand that you are controlled by somebody else. Sleep is death and awakeness after sleep is your resurrection.[۳۴۹]

d) My son! The world is a deep sea in

which an immense number of people are drowned. You use your faith in God as your ship in this sea; Let assurance in God be your sails; let your piety be your provisions; if you cross this sea safely, it is because of God's blessings, and if you are destroyed, it is because of your own sins.[۳۵۰]

e) O my son! Be so frightful of God that although you have done all the good that jinni and men have performed, you still fear God might punish you and trust God so much that if you have committed the sins of all jinni and men, God will forgive you.[۳۵۱]

f) O my son! For anything there is a sign by which it is recognized:

For religion there are three signs: knowledge, faith and acting according to them.

For faith there are three signs: believing in God, His Books and His prophets.

For a scholar there are three signs: knowing God, knowing knowledge, knowing what God likes or dislikes.

For a believer there are three signs: prayer, fasting and zakat (statutory Islamic levy on specified items to be used for Muslims' welfare).

For Motekallef (a person who is not qualified for a job, but accepts it anyway) there are three signs: he quarrels with his superiors: he tells things he does not know; and he tries to do something he is not qualified for.

For a tyrant there are three signs: He is disobedient towards his superiors; he uses hejemonistic behavior towards his inferiors and helps other tyrants.

For sinners there are three signs: committing treason,

.telling lies, and behaving opposite to their sayings

For a hypocrite there are three signs: his tongue opposes his heart, his heart is in .contrast with his actions and his appearance is in contrast with his innate portion

For a jealous person there are three signs: He backbites in one's absence, .applepolishes in one's presence and blames one when he is in trouble

For a squanderer there are three signs: He sells things that are not his; dresses .something which does not fit him, and eats foods which are not his

For a lazy person there are three signs: He procrastinates affairs so much that he is left behind; he dissipates so much that he spoils the work; he wastes so much that he .commits sins

[For a neglectful one there are three signs: errors, entertainment and forgetting.[۳۵۲

g) My son! Be aware when you are in front of God you will be asked three kinds of :questions

;From your youth, how you have spent it

;From your life, how you spent it

From your wealth, how you got it and how you spent it. So make yourself ready for .such a day and prepare yourself for the answers

Do not regret what you have lost in this world, it is because if you have little, it will not last, and if you have much, it is vulnerable. Take your provisions and try in your work and draw aside the curtain of negligence and perform the heavenly duties and renew repentance in your heart and get ready to depart this life before death comes to

[you and before there is a space between you and what you wish to do.[۳۵۳

h) My son! Do not postpone repentance because death will arrive unexpectedly; Do not curse death; do not make fun of anybody in trouble; Do not refuse to carry on .good work

My son! Be trustable so that you may live without needing others' help. Let piety be a lucrative trade without having capital. When you perform a mistake, pay alms since it .purifies the consequences of it

My son! For an idiot the act of preaching seems difficult, in the same way that .mountain-climbing seems hard for the old

My son! Do not show pity for a person who has been inflicted by your tyranny; show pity for yourself, since you have hurt your very self. When your power forces you to .perform wrong-doings to others, do not forget God's power over you

My son! Learn from the learned what you do not know and teach the others what you [know.[۳۵۴

My son! Fall on your knees in front of the scholars for the acquisition of knowledge and sciences. Do not quarrel with them. Let your world be a means to gain the Hereafter for you. But do not put this world aside completely because you will then be a parasite over others. And do not care for this world to the degree that you ruin the .Hereafter

My son! If you get educated in your childhood, you will benefit from it at adulthood. And any body decided to learn, he will put forth the energy

necessary. And anybody who wants education will try for it and will tolerate the [hardships.[۳۵۵

My son! The number of a thousand friends is low, but do not have an enemy, since it is [a big number.[۳۵۶

My son! Avoid being depressed, bad-tempered and impatient, because man can not rely on himself with these traits; be patient in your works; in helping your brethren, be [strong and treat people amicably.[۳۵۷

i) Luqman was once asked: Who are the worst people? He answered: Those who do not fear people judge badly against them. Then Luqman was said: How ugly is your face? He replied: Are you finding fault with the painting or the painter?[۳۵۸] [By painter .[is meant the creator

.j) Luqman's master told him: kill a sheep and take me two of its best limbs

Luqman' master told him another day: Go and kill a sheep and bring me two of its .worst limbs. Luqman once again brought the tongue and the heart

Luqman's master asked: How could heart and tongue be the best and the worst limbs :at the same time? He answered

"انَّهُمَا اَطیَبُ شَیئٍ اِذَا طَابَا وَاخبَثُ شَیئٍ اِذَا خَبُثا"

[They are the best if they are good, and they are the worst, if they are bad".[۳۵۹"

k) There are three things which are not recognizable in three stages: a patient man is not recognizable except at the time of anger; a brave man is not recognizable except [at war; and you do not recognize your brother except when you need him.[۳۶۰

l) There are three things the possession of which will

entail a perfect faith: A person who does not neglect God's consent when he is satisfied and happy; he who does not disregard justice at the time of anger; and he who does not receive what he does not deserve at the time of his power. When you want to make friends with anybody, make him angry at first. If he did not disregard [justice at the time of anger, he is the best to be a friend of. Or else, leave him.[۳۶۱

m) There are four things which a person should perform personally although he is a prince or a dignitary: to rise to show respect to his father, to entertain the guest, to sit [on a horse, and to help the world.[۳۶۲

We will end this section by reporting a tradition from Imam Sadiq (s) which is an :answer to Himad's question about Luqman and his wisdom

Imam Sadiq (s) said, "I swear by God that God have given Luqman wisdom not for his wealth, or family or strength or beauty. He was given wisdom because he was strong in worshipping God, because he was pious, because he was quiet, deep-thinker, shrewd, and learnable. He did not sleep at the dawn. Nobody saw him going to rest-room or washing his body. He was extremely modest. He never laughed for no cause. He did not get angry. He did not joke. He became depressed when anything was .taken from him

He married some wives and got some children most of whom died before his death. He did not

mourn at their funeral. When he passed two people who were quarrelling, he stopped and made reconciliation between them. He asked people what they knew. He accompanied the jurisprudents and the wise. He did not meet kings or judges unless when he wanted to advise them. He used to learn things which made him defeat his desires. He cured his heart with thinking and his spirit by taking advice and lessons. He did not perform any-thing unless it had profits (worldly or spiritual). It was for these [reasons that God gave him wisdom."[۳۶۳

(وذبله بذكر الموت)Tame it with the Remembrance of Death .۹

In this phrase of his letter (section ۹), Imam Ali (s) points out that man should not be involved in this transitory life; rather, he should have in mind that his living here is not permanent: in the near future he has to leave this house for the eternal one. And if he is doubtful, let him study the cases of his friends and relatives and see that this world was not loyal to them. They left every thing here and housed in a house in a strange district. He should realize that this, sooner or later, shall happen to him. He should not .sell Hereafter to now

Although Imam Ali (s) mentioned this issue at the beginning of his letter, the principle of repetition in educational matters is useful. Imam has used this technique in his .letter

Remembrance Of Death

When a person is involved in his daily affairs and he neglects the death and the eternal life, he gets ready for engaging in

all sorts of sins and wrong-doings and surrenders to the temptations of the Satan and whims and wishes. The most significant factor which could tame his aggressive self is the remembrance of Death and the instability of this world and the events of the next .world

In fact, if we pay attention, we will see that sooner or later death will arrive at a person and he will be put in the grave and his limbs will disintegrate and turn into earth. He will cut his relations with his wealth, children, house and the world as such. He will, pretty soon, be forgotten as if he had not been living. But he is responsible now for what he had done before. Now he wishes he had never been born to take this .load of sins over his shoulders

For this very reason it is emphasized in the Islamic traditions to remember death. The :Prophet of Islam has said

"افضَلُ الزُهدِ فی الدُّنیا ذِکرُ المَوتِ وَافضَلُ العِبَادَهِ ذِکرُ المَوتِ وَافضَلُ التَفَکُّرِ ذِکْرُ المَوتِ، فَمَن اَثقَلَهُ ذِکْرُ المَوتِ وَجِدَ قَبرَهُ رَوضَهً مِن رِیَاضِ الجَنَّهِ"

The remembrance of death is the best piety and worship and thinking. Any body who" [thinks much on death, he will find his grave as a garden of Paradise."[۳۶۴

:Imam Ali (s) has said

"اِذْکُروا هَادِمَ اللَّذّاتِ وَمُنَغِّصَ الشَّهوَاتِ وَدَاعِیَ الشَّتَاتِ اذْکُروا مُفَرِّقَ الجَمَاعَاتِ وَمُباعِدَ الاُمنِیَاتِ وَمُدنِیَ المنسیَّاتِ وَالمُؤذِنَ بِالبَینِ وَالشَتَاتِ"

Remember death which is the destroyer of lusts, the terminator of desires, the" inviter to separations, the disturber of the aggregates, the announcer of partings and [disturbances"[۳۶۵

(Imam Sadiq (s

:has said

"ذِكرُ المَوتِ يُمِيتُ الشَّهَواتِ فى النَّفسِ وَيَقطَعُ مَنَابِتَ الغَفلَهِ وَيُقَوّى القَلبَ بِمَواعِدِ الله ويُرِقُّ الطَبْعَ وَيَكسِرُ اَعلاَمَ الهَوى وَيُطفِئُ نَارَ الحِرصِ وَيُحَقِّرُ الدُّنيا"

Death remembrance kills man's desires and dries the fountains of negligence and" strengthens man's heart to rely on God's promises and softens the temperament and breaks the flags of sensuality and puts out the fire of greed and depicts the world as [miserable and worthless."[۳۶۶

:It is also narrated from Imam Ali (s) his saying

"اَكثِرُوا ذِكْرَ المَوتِ وَيَومَ خُرُوجِكُم مِنَ القُبُورِ وَقِيَامَكُم بَينَ يَدَى الله "

Remember your death and the day when you will be resurrected from the graves" [and your standing in front of God; this rememberance will ease your disasters."[۳۶۷

:The Prophet (s) has said

"لَو تَعلَم البَهائِمُ مِنَ المَوتِ مَا تَعلَمُونَ مَا اَكلتُم مِنهَا سَمِيناً"

[You would never eat a fat animal if the beasts knew what we know of death."[۳۶۸"

Once a name of a man was mentioned in the presence of the Prophet (s) and he was praised. The Prophet (s) asked: Did he remember death? The attendants answered: We don't remember him saying anything about death. The Prophet (s) said: he is not [to be praised.[۳۶۹

:The Prophet was asked

"مَن اكيسُ الناس واكرَمُ الناس يا رسول الله؟ فقال: اكثرُهُم ذِكراً للموت واشدُّهُم استعداداً له اولئك هم الاكياس ذهبوا بشرف الدنيا وكرامه الآخره"

O messenger of Allah, who are the smartest people? He answered: Those whose" remembrance of death is the greatest and who are the readiest for it. Those are clever people who have put together the honor in this world with the generosity

[of the Hereafter."[٣٧٠

It is also narrated from the Prophet (s) that he has said, "One who does not take a lesson from the death and does not remember his misery and long staying in the grave and his bewilderness in the Doom's Day, is not prosperous. Anybody in this world who did not care for the death would be inflicted with sorrows in this world and [anybody whose remembrance of death is good in this world is prosperous"[٣٧١

:There are two groups of people regarding death

First group severely escapes the remembrance of death and these are people who do not believe in the Hereafter and whose behaviors in the world have been indecent. .They know that by death they will get deprived of what they have

Imam Hossein (s) was once asked: why are we frightened of death and are not interested in it? Imam answered: Because you have destroyed your Hereafter but have constructed your world. That is why you are frightened to move from flourishing ."condition to ruined condition

The second group includes those who do not fear death. These are people who believe in the Hereafter and its assets, who have done their affairs in accordance with the commands of God, who believe that by breaking the cage of the body here, they will enjoy God's party in the Hereafter. Thus, they not only do not fear death, but also :consider it sweeter than honey.[٣٧٢] They repeat the following

,Tell death to come to me if it is a man

;Till I embrace him very closely

I'll receive

,an eternal life from him

He'll receive from me colored clothing

,Kill me; kill me, or Great one

.cause in your killing there is life'

"اَفضَلُ تُحفَهُ المُؤمِنِ المَوتُ" :Imam Ali (s) has said

[The best gift for a believer is death"[۳۷۳"

:Imam Sadiq (s) has said

"فی المَوتِ نَجاهُ المُخلِصِینَ وَهَلاکُ المُجرِمینَ وَلِذلِکَ اشتَاقَ مَن اِشتَاقَ اِلی المَوتِ وَکَرِهَ مَن کَرِهَ. قَالَ النَبیُّ (ص): مَن احَبَّ لِقاءَ اللهِ اَحَبَّ اللهُ لِقاءَهُ وَمَن کَرِهَ لِقاءَ اللهِ کَرِهَ اللهُ لِقاءَهُ"

In death lies the salvage of the believers and the destruction of the criminals. For this" reason, some love death and others hate it. The Great Prophet (s) has said: Any body who loves God's meeting, God loves him; and anybody who hates God's meeting, God [hates him as well."[۳۷۴

With a concern to what we have so far said, we will appreciate the educational value .of Imam Ali's statement that: Tame your very self by the remembrance of death

(وقرّره بالفناء)Be Convinced That the World is Mortal .۱۰

Although a man may get involved in the remembrance of death, he may not be serious; neither may he be convinced. In this case, this remembrance will not be instructive. This is true in the case of those corrupted people who verbally remember death, but deep inside they are not ready to embrace death. For this reason, after his previous command concerning the taming of the heart, Imam Ali (s) emphasized that we should convince our hearts that this world is not eternal. This very conviction makes man ready for the voyage towards the Hereafter. Imam (s), concerning this, has said, "Anybody who believes that

one day death will separate him from his friends, that he will be put in the grave, that he will have to account in the Doom's Day for what he has done, that the wealth here will not help him out; and that what he has sent in advance will be of value, should ".shorten his desires and lengthen the amount of his work

This very stage of confession and conviction has made some wonder: How is it possible for a man to believe death and the exact accounting for in the Doomsday and ?be happy at the same time

"عَجِبتُ لِمَن ایقن بالموتِ کیفَ یَضْحکُ عَجِبتُ لِمَن ایقن بالحسابِ کیفَ یَفْرَح"

۱۱. Mention the World's Calamities to Your Heart(وبَصّره فجایع الدنی)۱)

Man selects a shelter for living which is safe from hazards and where the hardships .will not threaten him; or else it is foolish to dwell in a place where you are not safe

Some, however, are involved in the life here and have forgotten the statements of Imam Ali (s) who has said: "This world is a house engulfed in disasters; it is famous for its deceits; it is changing all the time; it is not a safe place to dwell in; security is .inconceivable in it. Its dwellers are always target for its arrows of misfortune

Thus, My son! Always remember the disasters of this world so that you will not live !!there negligently and wrongly assume that it is eternal

۱۲. Let Your Heart be aware of the world's Attack(وحذّره صوله الدهر وفحش تقلب اللیالی والایام)

Man is always confronted with unexpected and unfavorable events of the world: Sometimes disease, death, and misery of your beloved ones, and at other times, poverty, deprivation and depressions, sometimes the corruption of people and at times failure, inability and disloyalty of your friends. Although most of these unpleasant events are unexpected, the hemlock is the poison which should be drunk anyhow. A wise man, being at the mercy of so many deplorable events, should make himself ready, and if possible stop their occurrence and try to face them .determinedly

,O my dear friend! Think of the ups and downs of life

;Think of the ways to stay strong if deprived of the provisions

,A breeze might disturb the book of time

.Think of the turning over the pages of your life-book by Day and Night

...Present to it the history of the past .۱۳

Present to it the history of the past ; remind it what is handed down to us from the past. Have a trip in the ruined cities of theirs. See what they have done, where they have come from and where they have landed. You will see that they have left here to .dwell in the strange land. It will not last long before you join them

و اعرض عليه اخبار الماضين وذكّره بما اصاب من كان قبلك من الأولين وسِر فى ديارهم، فانظر فيما فعلوا وعمّا انتقلوا، واين حلّو ونزلوا، فانك تجدهم قد انتقلوا عن الأحبّه وحلّو دار الغربه وكأنك عن قليل قد صرت كاحدهم

The Mirror of History

The study of the history of the ancient nations and people, and an observation of their

remnants and a survey of the factors of their improvements or their falls are among the principles of Islamic education, Our study of the past will reveal to us that the same factors of improvement or failures are still with us today in the form of "the .tradition of history". We are subject to this tradition and we are not excluded by it

This study of the past will show to us that pleasures and depressions, honors and miseries, assets and hardships, all will pass. Neither do the world's good things deserve our deception and pride, nor should its bad things disturb the ocean of our existence and deprive us of the spirit of satisfaction or patience. You too of whatever group you are, finally you will go away and will face what your ancestors have gone through. It is better for you to learn a lesson from them and not to waste your time as .they did

It is because of this educational principle that nearly one third of the Qur’an consists of the mentioning of stories and histories of the past peoples and nations. The Qur’an orders people to have excursions on the earth to observe the mirror of the history of .the past nations

١. "قَدْخَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِی الْأَرْضِ فَانْظُرواكَيْفَ كَانَ عَاقِبَهُ الْمُكَذِّبِينَ "

Indeed there have been examples before you; therefore, travel in the earth and see" [what was the end of the rejecters."[٣٧٥

٢. "أَفَلَمْ يَسِيرُوا فِی الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَهُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ

مِنْهُمْ وَأَشَدَّ قُوَّهً وَآثَارًا فِی الْأَرْضِ فَمَا

أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ"

Have they not then journeyed in the land and seen how was the end of those before" them? They were more in numbers than these and greater in strength and in [fortifications in the land, but what they earned did not avail them."[۳۷۶

۳. "كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ فَمَا بَكَتْ عَلَيْهِمْ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ"

How many of the gardens and fountains have they left! And cornfields and noble" places! And goodly things wherein they rejoiced; thus it was, and we gave them as a heritage to another people. So the heaven and the earth did not weep for them, nor [were they respited".[۳۷۷

It is because of this educational principle that Imam Ali (s) in different points of Nahjol Balagha and even in the present paper attracts our attention to the destiny and fate of the ancient peoples and nations and the factors which had led to their improvements or failures. He drew our attention to how these people left every thing .and left this land

The Poem of Khaqani

,O heart that learns out of others' examples see through your eyes

;Use the veranda of Ctesiphon as an example

,Go once from the Tigris River towards Ctesiphon

,Once in a while call the veranda with the tears language

:Perhaps you will listen to the veranda saying

,The dent of each will give you new advice

;Listen to the end-point of the dent for advice

;It says you are from the earth, now we are earth-ridden for you

Put two or

;three steps over us, weep two or three drops

,We are in trouble from the songs of the owl

;Pour out flower-water to cure our headaches

,We were court of justice, see what tyranny has gone to us

;See what will happen to the court of the tyrants

,You will laugh at me, wondering what is of fun

;They will laugh at those eyes which do not weep here

,This is the same veranda in which the colors of the people

;In the earth its doorsills were like the picture-gallery

,This is the same castle, in which kings frequented

;Deylam, Babylon's king, Hindu, Turkistan's king

,The earth is drunk, because instead of wine

,It has drunk Nowshirvan's blood in Hormoz's sculp as a cup

,Many pieces of advice were seen then on his crown

;A hundred new pieces of advice are hidden in his brain

,Kesra and the golden lemon, Parviz and golden vegetable

;All have gone with the wind and have been leveled out with the ground

,Parviz brought golden vegetable to every feast

;So many vegetables he made an orchard out of it

,Parviz is lost now, don't mention his name

;Where is the golden vegetable, go and read kam taraku[۳۷۸] from the Qur’an

,You asked where those crown-bearers are

;The belly of the earth is eternally pregnant with them

,It will take time for the earth to give birth to

;Giving birth is hard, getting sperm easy

,This wine which is distributed among men by the gardener is Shirin’s blood

;And the container of the wine is made out of the earth of Parviz

,The tyrants have drunk the water of their lives

;The greedy ones are not satiated yet

The

,redness of the red river is the blood of the children

,Of this black-eyebrow old man, of that black-breasted woman

,Khaqani, take lessons from this castle

.Till Khaqan, later on, takes lessons from your case

...Improve your future Residence .۱۴

Improve your future Residence (Grave and the Doomsday) and Do not sell your Hereafter to this world فاصلح مثواک ولا تبع آخرتک بدنیاک

After the above ۱۳ recommendations, each of which is one stage of self-improvement, to his son, Imam (s) comes to the following conclusion: My son, you should be aware that life does not include only these few days spent in this world; you will face the grave and the Doom's Day, every state of which is related to the affairs of this world; this world is a plantation and your hereafter is the seeds you have planted here. You will harvest it in the next world. If the seeds include good behaviors then "how excellent is the issue of the abode"[۳۷۹] and if the seeds contain the vicious [behaviors, then "So evil is the resting-place."[۳۸۰

And, since in accordance with the logic of Qur'an, the punishment in the Hereafter is :just the manifestation of our affairs here in this world, and since the Qur'an says

"وَوَجَدُوا مَا عَمِلُوا حَاضِرًا"

and what they had done they shall find present (there)"[۳۸۱] or"

"فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَه وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَه "

So, he who has done an atom's weight of good shall see it and he who has done an" atom's weight of evil shall see it,"[۳۸۲] therefore, be aware that you will harvest

what you have already planted in this world. Thus, make up the fate of your future just here and do not sell your hereafter to this world; this is because in this world a wise man makes a lucrative bargain with God, the result of which is the salvage from Hell and the entrance of the Gardens of Eden. We should not sell those assets to the things here. Imam (s) has said, "The worst people are those who sell their hereafter ".to this world and worse than them are those who sell the Hereafter to another world

.Do not talk on anything you do not know or is not related to you .۱۵

:In these sentences, Imam Ali (s) emphasizes two ethical principles

Do not talk on anything you lack information about. This is because your statements .۱ might turn out to be false. In such cases you have both told a lie and misled people into ignorance, both of which are religiously forbidden. Such a case would lower one's .social position

The Prophet (s) told Abdollah Ibn Marw: "Suppose you are among low and mean "?people who are united in not keeping their promises, what would you do

."Abdollah said, "You guide me what to do, O messenger of Allah

The Prophet (s) replied:[۳۸۳] "Act on what you know and leave what you don't know. Be .(aware not to commit sins (and compromise

Do not interfere in anything not related to you and so not say of anything irrelevant .۲ to you. The Prophet (s) has said: "Among a Moslem's

[good work is to leave anything not related to him."[۳۸۴

... Do not follow a path which you fear that .۱۶

Do not follow a path which you fear that it might mislead you because this self-control .is better than putting youself in a hazardous road

و امسک عن طریق اذا خفت ضلالته فان الکف عند حیره الضلال خیر من رکوب الاهوال

In this paragraph of his letter, Imam Ali (s) refers us to another ethical and religious principle. That principle is: In ambiguous cases where our tasks are not clearly defined, especially in those cases where we might, if not cautious, commit unlawful .actions, we must stop doing anything and we should adopt caution

Your religion is your brother." اَخُوکَ دِینُکَ فَاحتَفِظ لِدِینِکَ بِمَا شِئتَ :Imam Ali (s) told Komeil .۱ [Be cautious for your religion as you can."[۳۸۵

:Imam Ali (s) said in another tradition .۲

لا وَرَعَ کَالوقُوفِ عِندَ الشُّبهَهِ

[There is no piety like self-control in ambigious situations"[۳۸۶"

:Imam Sadiq (s) has said regarding this issue .۳

اَورَعُ النّاسِ مَن وَقَفَ عِندَ الشُّبهَهِ

The most pious person is the one who refrains before ambiguity and adopts caution."" [[۳۸۷

:Imam Ali (s) in another tradition says .۴

"حَلالٌ بَیِّنٌ وَحَرامٌ بَیِّنٌ وَشُبُهاتٌ بَینَ ذَلِکَ، فَمَن تَرَکَ مَا اشتَبَهَ عَلَیهِ مِنَ الاِثمِ فَهُوَ لِمَا استَبانَ لَهُ اَترَکُ وَالمَعاصِی حِمَی اللهِ فَمَن یَرتَع حَولَها یُوشَکُ اَن یَدخُلُها"

Obvious permissible acts and obvious prohibited acts and ambiguities between these" two: anybody who can put aside sin-ridden cases, will better be able to put aside the

obvious prohibited cases. This is because sins by nature will attract anybody going around them."[٣٨٨]

5. Imam Sadiq (s) has said,

"وَاِنَّما الاُمور ثَلاثَةٌ: اَمرٌ بيِّنَ

رُشدُهُ فَيُتَّبع وَامْرٌ بُيِّنَ غَيُّهُ فَيُجتَنَبُ وَاَمرٌ مُشكِلٌ يُرَدُّ عِلمُهُ اِلى الله وَاِلى رَسُولِه. قال رسول الله (ص): حَلالٌ بَيِّنٌ وَحرامٌ بَيِّنٌ وَشُبهَاتٌ بَينَ ذَلِكَ فَمَن تَرَكَ الشُّبُهَاتِ نَجا مِنَ المحُرَّمَاتِ وَمَن اَخذَ بِالشُّبُهَاتِ اِرتَكَبَ المُحَرَّمَاتِ وَهَلَكَ مِن حَيثُ لا يَعلَمُ.... فَاِنَّ الوقُوفَ عِندَ الشُّبُهاتِ خَيرٌ مِنَ الاِقتِحَامِ فى الهَلَكاتِ"

Definitely, affairs and tasks are of three types: cases whose progress are obvious,“ they should be followed; cases whose misleading is obvious, they should be avoided and a case whose status is ambiguous. In such cases we should refer to the knowledge of Allah and the Prophet (s). The Prophet (s), regarding this, has said: The obvious Islamically permissible act, and the ambiguities lying between these two. Thus, anybody who puts aside the ambiguous cases, he will get rid of forbidden items; anybody who carries out the ambiguous cases, is committing unlawful acts. Thus, [definitely, not to carry out the ambiguous cases is better than getting destroyed"[۳۸۹

:No'man Ibn Bashir says: I heard the Prophet (s) saying .۶

"اِنَّ لِكُلِّ مَلِكٍ حِمَى، وَاِنَّ حِمَى الله حَلالُهُ وَحرامُهُ وَالمُشتَبَهَاتُ بَينَ ذَلِكَ، كَمَا لَو اَنَّ رَاعِياً رَعى اِلى جَانِبِ الحِمَى لَم يَثبُت غَنَمَهُ اَن تَقَعَ فى وَسَطِهِ، فَدَعُوا المُشتَبَهاتِ"

For any sultan, there is sanctum and the sanctum of Allah is the permissible and“ impermissible acts and the ambiguities between these two. If a shepherd grazes his flock around the game preserve there is the danger that the flock may enter it. It is advisable for you, too, to stay away from the ambiguous situations (or else you have entered the

sanctum)[۳۹۰] With regards to the above-mentioned traditions, we will conclude the following:

a) We protect our brother like our eye-ball; we should be doing the same regarding God's commandings so that they are not hurt and, caution at the ambiguous times is among God's commands[۳۹۱]

b) The avoidance of ambiguous cases and observing caution is among the clearest cases of piety.[۳۹۲]

c) As the grazing of the cattle around the game preserve implies the danger of their entrance in that place, the committing of ambiguous, too, may embolden man to enter the prohibited zone of God's game preserve, thus, engaging in obvious sins.[۳۹۳]

Thus, in ambiguous cases, we should use caution, and in the words of Imam (s) in this letter we should "stop doing it"[۳۹۴]

۱۷. Enjoin the good so that you will be among well-doers ...

explainment

Enjoin the good so that you will be among well-doers and forbid the evil both physically and verbally. Avoid being with anybody doing evil and try as far as you can to be on Allah's path. Let not the scolding of the blamers discourage you from doing the right things. Plunge into the hardships for the sake of the truth.

"و أمر بالمعروف تكن من اهله وانكر المنكر بيدك ولسانك وباين من فعله بجهدك وجاهد فى الله حق جهاده ولا تأخذك فى الله لومه لائم وخض الغمرات بالحق حيث كان"

In this paragraph, Imam Ali (s) emphasizes several issues:

۱. Enjoining the Good and refraining from the Evil

To encourage people to do the right things is termed "enjoining the good" and prohibiting them from doing wrong is called "forbidding the evil".

The employment of this principle is a public duty which is carried out in form of wajib kifa'i which means it is an obligatory duty of all Muslims but it suffices when performed by someone. This principle makes the foundation of all Divine :commandments strong. Imam Baqir (s) says in this connection

"إِنَّ الاَمرَ بِالمَعرُوفِ وَالنَهى عَنِ المُنكَرِ سَبِيلُ الأنبِياءِ وَمِنهَاجُ العُلَماءِ فَرِيضَةٌ عَظِيمَةٌ بِها تُقَامُ الفَرائِضُ وَتَأمَنُ المَذَاهِبُ وَتَحِلُّ المَكاسِبُ وَتُرَدُ المَظَالِمُ وَتُعمَرُ الاَرْضُ ويُنتَصَفُ مِنَ الاَعْدَاءِ وَيَستَقِيمُ الأَمْرُ"

The principle of enjoining the good and forbidding the evil is the method of both" Prophets and merited and worthy people. It is an obligation which is the foundation for other obligatory tasks. Through these principles the operations of the robbers of religion and social prosperity are stopped. Through it trade flourishes, the foes are revenged and

[affairs get on the way"[۳۹۵

Islam considers that the prosperity of societies is fulfilled through the implementation of this sacred principle. Islam thinks that the miseries and the deprivation of some societies of divine assets and also their destruction and their annihilation are due to the fact that this principle is not carried out properly with those nations.[۳۹۶] Imam Ali :(s), regarding this, in a sermon emphasizes that

"اِنَّمـا هَلَـکَ مَن کَانَ قَبلَکُم حَیثُ مَا عَمِلُوا مِنَ المَعاصِـی وَلَم یَنهَهُم الرَبّانِیّونَ وَالاحبَارُ عَن ذَلِکَ وَاِنَّهُم لَمّا تَمادَوا فی المَعاصِـی وَلَم یَنهَهُم الرَبّانِیّونَ وَالاَحبَارُ عَن ذَلِکَ نَزَلَت بِهِم العُقُوبَات"

The reason for the annihilation and destruction of the nations before you was that" their clergymen and scholars did not inhibit them from carrying out vicious affairs. With the continuation of evil-doing their prosperity was converted into misery.[۳۹۷] Since the implementation of this principle makes firm the foundations of Divine commandments and erases the vestiges of blasphemy, injustice and corruption, Islam considers the avoidance of this principle as war against God.[۳۹۸] Imam Ali (s), in :his last will, considers this issue

"لا تَترُکُوا الأَمرَ بِالمَعرُوفِ وَالنَهیَ عَنِ المُنکَرِ فَیُوَلّی عَلَیکُم اَشْرارُکُم ثُمَّ تَدعُونَ فَلا یُستَجابُ لَکُم"

Do not leave the principle of enjoining the good and forbidding the evil, or else the" rascals and aggressors will dominate you. In this case your prayers will not help you." [[۳۹۹

The degrees of the principle of enjoining the good and forbidding the evil.۲

This principle has got some degrees, some of which apply to all individuals of a community without having related to the government; some other degrees apply to .those individuals who are given some social tasks

:These degrees include

Those who are happy by nature to involve in doing the good and unhappy to .١ .perform the evil

.Those who verbally enjoin the good and forbid the evil .٢

Those who by force implement the principle of enjoing the good and forbidding the .٣ .evil; these may use punishments if felt necessary

:Regarding these, let us observe the following traditions

:Imam Ali (s) has stated

"اِنَّمَا يَجمَعُ النّاسُ الرِّضا وَالسَخَطَ، فَمَن رَضِىَ اَمراً فَقَد دَخَلَ فِيهِ وَمَن سَخِطَهُ فَقَد خَرَجَ مِنهُ"

Only two things put people together: Consent and anger. Therefore, anybody being" satisfied with anything thinks he is in it; and anybody hating anything thinks he is out [of it"[۴٠٠

:Imam Ali (s) has also stated

"الرَّاضِى بِفِعلِ قَومٍ كَالدّاخِلِ مَعَهُم فِيهِ وَعلى كُلِّ دَاخِلٍ فى بَاطِلٍ إِثمَانِ: إِثمُ العَمَلِ بِهِ وَاِثْمُ الرِّضَا بِهِ"

Anybody who is satisfied with a course of action seems to be one of the participants." Anybody who is involved in wrong-doing is inflicted with two sins: the sin of [committing it and the sin of being satisfied with it."[۴٠١

,Imam Ali (s) is reported to have said

"العَامِلُ بِالظُّلمِ وَالرَّاضِى بِهِ وَالمُعِينُ عَلَيهِ شُرَكَاءُ ثَلاثَةٌ"

A person who does injustice, and one who is content with the injustice, and the one" [who helps carrying out the injustice are three partners to the crime."[۴٠٢

Imam Baqir (s), concerning the principle of enjoining the good and forbidding the evil, ,in a tradition, has said

"فَانْكِرُوا بِقُلُوبِكَم وَالفَظُوا بِالسِنَتِكَم وَصُكّوا بِهَا جِبَاهَهُم وَلا تَخَافُوا فى الله لَومَةَ لائِمٍ"

Then deny it with your hearts, and reject it with your tongues and slap them on"

[their foreheads and for God's sake do not fear the blamers."[۴۰۳

Ibn Jarir narrates in his history book form Abdolrahman bin Abi Leila, that when Imam Ali (s) was facing Mo'awiya's army said:

"اَيُّها المُؤمِنُونَ اِنَّه مَن رَأى عُدوَاناً يُعمَلُ بِهِ وَمُنكَراً يُدعَى اِلَيهِ فَانْكَرهُ بِقَلبِهِ فَقَد سَلِمَ وَبَرِئ وَمَن اَنْكَرَهُ بِلِسَانِهِ فَقَد اُجِرَ وَهُو اَفضَلُ مِن صَاحِبِه، وَمَن اَنْكَرَهُ بِالسَّيفِ لِتَكُونَ كَلِمَةُ الله العُليا وَكَلِمَةُ الظَّالِمِينَ السُّفلَى فَذَلِکَ الَّذِى اَصَابَ سَبِيلَ الهُدَى وَقَامَ على الطَّرِيقِ وَنوَّرَ فى قَلبَهُ اليَقِينُ"

O believers! Let a true believer through his heart (with all his heart) reject an" aggression when he sees it; such a person is definitely safe. And if a person denies such an action of aggression with his tongue, he is also immune from punishment. And finally if a person uses his sword for God, so that to raise God's name above everything and to lower the names of the aggressors, he has found the path to truth. In the heart of such a person there is the light of rightfulness."[۴۰۴]

Of course, the degrees of the principle of enjoining the good and forbidding the evil are determined by the capacity of the individual. A person, if capable, should use his hand, tongue, and heart to implement the principle. If he is not capable, he may use his tongue and heart. In the third case, a person should announce his lack of consent through his heart, at least. Imam Ali (s), regarding this, has said:

"فَمِنهُم المُنْكِر بِقَلبِهِ وَلِسَانِهِ وَيَدِهِ فَذلِکَ المُستَكْمِلُ لِخِصَالِ الخَيرِ وَمِنهُمُ المُنْكِرُ بِلِسَانِهِ وَقَلبِهِ التَارِکُ بِيَدِهِ

فَذَلِكَ مُستَمسِكٌ بِخِصلَتَينِ مِن خِصَالِ الخَيرِ وَمُضَيِّعٌ خِصْلَةً وَمِنهُم المُنْكِرُ بِقَلبِهِ وَالتَارِكُ بِيَدِهِ وَلِسَانِهِ فَذَلِكَ الَّذى ضَيَّعَ الخِصْلَتَينِ مِنَ الثَلاثِ وَتَمَسَّكَ بِوَاحِدَةٍ وَمِنهُم تَارِكٌ لِاِنْكارِ المُنْكَرِ بِلِسَانِهِ وَقَلبِهِ وَيَدِهِ فَذلِكَ مَيِّتُ الاَحيَاءِ"

Some people reject the evil action with their hearts, tongues and hands. This includes“ the good traits. Some others reject the evil only through their hearts and tongues. These have spoiled one of the three traits. But still two of these traits remain. Some others reject evil actions only through their hearts. This latter group has destroyed two of the traits of good ness. Only one has remained for them. Some others have [used none of these three mechanisms: they are for sure living dead”.[۴۰۵

:Regarding this issue, the Prophet (s) has said

"مَن رَأى مِنْكُم مُنكَراً فَلْيُغَيِّرهُ بِيَدِهِ فَاِنْ لَم يَستَطِع فَبِلِسَانِهِ فَاِنْ لَم يَستَطِع فَبِقَلبِهِ"

Anyone of you seeing an evil act being implemented, should destroy it" wholeheartedly. If he could not do it, let him reject it verbally or else let him show his [rejection through his heart."[۴۰۶

Imam Ali (s) has said, regarding this: “The Prophet (s) has ordered us to face the .”sinners seriously

"اَمَرَنا رَسُولُ الله صَلَّى الله عَلَيهِ وَآلِهِ اَن نَلقَى اَهلَ المَعاصِى بِوجُوهٍ مُكفَهِّرَه" [۴۰۷]

The Highest Degree of the Principle of Enjoining The Good and Forbidding the Evil

The highest degree of the principle of enjoining the good and forbidding the evil should be implemented when the very bases of Islam are endangered through the wrong-doings of an obstinate ruler. In such cases the world–sold-for-the hereafter. The believers will defend the above

principle wholeheartedly; in such a defense, they, like Abuzar might fall prey to some others' anger conditions or like Hossein (s) and his followers get martyred. Regarding :this, Imam Ali (s) has said

"وَافْضَلُ مِن ذلِکَ کَلِمَهُ عَدْلٍ عِندَ اِمَامٍ جَائِرٍ"

The highest degree of the principle of enjoining the good and forbidding the evil is" [when it is used in front of a tyrant leader."[۴۰۸

When Othman feared Abuzar's disclosure of the former's wrong-doings, he told him: :It is none of your business to interefere with political affairs. Abuzar answered

"واللهِ مَا وَجَدْتُ لی عُذْراً اِلا الأمرَ بِالمَعرُوفِ وَالنَهیَ عَن المُنکَرِ"

I swear by God I do not have any excuse no to implement the principle of enjoining" [the good and forbidding the evil. I have to do it"[۴۰۹

When Imam Hossein (s) was in front of the enemy army and his sincere advisers were advising him not to confront with the foes, he explained the philosophy of uprising in the following manner: O people! The Prophet (s) has said: Anybody who witnesses an obstinate governor who considers allowable those things which are God- forbidden, who breaks God's contract, who defies the Prophet's tradition, who performs injustice among people, but does not uprise against such tyrant governor, will receive from .God the same punishment which the aggressor receives

Be aware: these people (the Umayyads) have accepted the Satan's commandments and have rejected God's worship, have indulged in corruption, have stopped carrying out God's commands, have robbed Moslems of their treasures, have made allowable God's forbidden affairs and have forbidden God's lawful

[affairs. I deserve the most to prevent this corruption."[۴۱۰

When he was leaving Medina, Hossein (s) in a will described the philosophy behind his :uprising in the following manner

"اِنّی لَم اَخرُج اَشِراً ولا بَطِراً وَلا ظَالِماً وَلا مُفسِداً اِنّما خَرَجتُ لِلاِصلاحِ فی اُمَّهِ جَدّی محمد (ص) واَن آمُرَ بِالمَعرُوفِ وَانهی عَن المُنکَرِ"

I have not left Medina to indulge in pleasures or injustice or corruption; rather I have left that location to purify my grandfather's nation and implement the great principle [of enjoining the good and forbidding the evil."[۴۱۱

But under the present lack of equilibrium where the results are unpredictable, should all people carry out this task, or is it the responsibility of a select group to carry out this principle? Is this task compulsory or optional? These are issues which should be [found in books on jurisprudence. It is beyond our scope, however.[۴۱۲

The Types of Struggle in the way of Allah .۳

Struggle in the way of Allah means carrying out anything which is wanted by God. To fulfill such an aim, we should try our best, either financially or verbally. Imam Ali (s) in :his will has emphasized

"والله الله فی الجِهادِ بِأموالِکُم وَاَنفُسِکُم وَاَلسِنَتِکُم فی سَبِیلِ الله"

[For God's sake struggle in the way of Allah with your wealth, lives, and tongues"[۴۱۳"

Therefore, struggle against our very selves is also among struggles in the way of :Allah. Upon the return of soldiers from the Holy wars, the Prophet (s) told them

"مَرحَباً بِقَومٍ قَضَوا الجِهَادَ الاَصغَر وَبَقِیَ الجِهادُ الاکبر، قِیلَ یَا رَسُولَ الله وَما الجِهادُ الاکبَرُ؟ قال: جِهَادُ النَّفسِ"

Praise be upon those who have performed the minor"

jihad in the way of Allah, but their major one is still ahead. The followers asked the Prophet (s) what he meant by major jihad in the way of Allah. The Prophet (s) replied: [struggle against your very selves."[۴۱۴

Imam Ali (s) has said in his will: وَلا تَاخُذکَ فی الله لَومَهُ لائمٍ ...

In all types of struggle for God, we should try for God only and we should not pay" attention to what blamers have to blame us on. We should do everything for God because He is above everything and His worship and obedience is compulsory at all times.

۴. How does this principle cause man to become righteous?

The Holy Qur'an considers the enjoining of the good among the traits of believers, paradise dwellers, the pious men and the best of the nation.[۴۱۵] Therefore, anybody who indulges in this principle should be pious himself or else:

From a yellow-colored- countenance physician,

Do not ask for a rose-colored cheek.

Furthermore, such a person uses self-denial approach which is among great sins.

Thus, as Imam Ali (s) has said that a person who carries out the principle of enjoining the good should be among the pious ones, or else such a person is like a physician who cures people but he himself is sick.

۱۸. Learn the Religion (وتفقه فی الدین)

It is true that science is light and ignorance is darkness; and it is also obvious that light is better than darkness, but lights are of different types. It is clear that a science is more important when it deals with excellent issues and when its results are beneficial to man. Because the science of religion deals with either opinions and right knowledge or with Divine commandments and individual and social laws or deals with ethical commands, and since these affairs belong to the sacred religion and are the foundations of man's prosperity both here and in the Hereafter, the Prophet (s) has

considered this branch of human knowledge as science and the rest of human .knowledge as "Fathl" or divine grace

"اِنّما العِلمُ ثَلاثَه: آيهٌ مُحكَمه اَو فَرِيضَهٌ عَادِلَهٌ او سُنَّهٌ قَائِمَهٌ وَمَا خَلاهُنَّ فَهُوَ فَضْل "[۴۱۶]

Definitely science is of three types: Those principles which are based on clear“ reasoning, the commandments which are based on

[justice, and ethics and guidelines for life which are always constant".[۴۱۷

Thus, "Tafaqqoh" or research on religion, which is the study of ideological, legal and ethical issues, has always been the pivotal question with the religion leaders. As we see, Imam (s), in the above expression, encourages his son to learn it and Imam :Kazim (s) too asks his followers to do the same thing

Do your research in God's religion because the recognition of religion issues is the" key to the whole of the worship and is a means to arrive at lofty places both in religion .and in the world

And the superiority of jurisprudent[۴۱۸] over the pious worshipper is like the superiority of the sun over the stars. The actions of anybody who does not research in [his religion are not accepted by God."[۴۱۹

And the Great Prophet (s) of Islam has said: "when God wishes goodness, He makes a [believer a jurisprudent (expert) in his religion and God reveals to him his growth."[۴۲۰

Imam Sadiq (s), as well, has said, concerning this issue: "Make your research in the religion, because anybody among you who does not carry out this research is as ignorant as a desert man; God has said in the Qur'an: "Why should not then a company from every party among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they [come back to them that they may be cautious?"[۴۲۱

... Get used to perseverance in the face of hardships .۱۹

Get used to perseverance in the face of hardships : patience is

among good traits (وعود نفسک التصبّر على المكروه ونعم الخُلق التصبر)

The factor which protects man in confronting hardships or against desires contrary to the religion is called perseverance. It has different shapes which are dealt with in the :following tradition

"الصَبرُ ثَلاثَه: صَبْرٌ عِندَ المُصِيبَهِ، وَصَبرُ عَلى الطَّاعَهِ وَصَبرٌ عَن المَعصِيَهِ"

Patience is of three kinds; patience before calamities, patience in obeying Allah and" [patience on (refraining from) sins".[۴۲۲

The important point in patience is that practice in it will broaden our capacity to stand firm in the face of hardships. On the contrary, those people who lack this asset will lose their resistance in time of difficulties. For this reason, in Islam, worships and prayers are adopted as somewhat hard, such as prayers, fasting, pilgrimage, holy wars and the like with the practice of which man becomes strong. The Holy Qur'an, which mentions the word patience" more than seventy times, relates a lot of good to it. The Holy Qur'an, talking about appointing an imam, for the Israelites and fulfilling God's promises as to the victory of Israelis over their enemies, puts patience as the :criterion for their prosperity

"وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا"

[And We made of them imams to guide by our command when they were patient"[۴۲۳"

:Swmewhere else, the Qur'an says

"وَتَمَّتْ كَلِمَهُ رَبِّکَ الْحُسْنَى عَلَى بَنِى إِسْرَائِيلَ بِمَا صَبَرُوا"

And the good word of your lord was fulfilled in the children of Israel because they" [bore up sufferings patiently"[۴۲۴

In another connection, where the Qur'an talks bout the divine help for the holy war fighters, the

:issue of patience once more is raised

"بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَهِ آلَافٍ مِنْ الْمَلَائِكَهِ مُسَوِّمِينَ"

Yea! If you remain patient and are on your guard, and they come upon you in a" headlong manner, your Lord will assist you with five thousand of the havoc-making [angels".[۴۲۵

The Qur’an in one occasion praises the truth-seekers and believers and mentions that :these people's success is due to the fact they were patient

"أُوْلَئِکَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنِهِ السَّيِّئَهَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ"

These shall be granted their reward twice, because they are steadfast and they" [repel evil with good and spend out of what we have given them".[۴۲۶

In the Sura of Furqan, after describing the day and night schedule of the believers and after praising their behavior with God and with the people, God comes to the Conclusion that

أُوْلَئِکَ يُجْزَوْنَ الْغُرْفَهَ بِمَا صَبَرُوا "

These shall be rewarded with high places [in the paradise] because they were" [patient, and shall be met therein with greetings and salutations".[۴۲۷

And in the sura of Hal Ata [The Man], the Qur’an describes many virtues for the prophet’s Household and concludes that they have got these rewards because of :their patience

"وَقَاهُمْ اللَّهُ شَرَّ ذَلِکَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَهً وَسُرُورًا وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّهً وَحَرِيرًا"

Therefore, Allah will guard them from the evil of that day and cause them to meet" with ease and happiness; and reward them, because they were patient, with garden [and silk".[۴۲۸

And in the sura of Ra’d [The Thunder], after enumerating eight adjectives for the men

of understanding

ulol Albab], the Qur’an mentions that God let them and their parents and their] spouses and their children enter the paradise and the angles enter upon them from every gate and send peace upon them telling them they got this because of their "patience

"جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ"

The gardens of perpetual abode which they will enter along with those who do good" from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate: Peace be upon you because you were constant, [how excellent, is then, the issue of the abode."[۴۲۹

However, we see that all this prosperity is due to patience. This indicates that the base for all human traits is patience. None of these traits flourishes except with [patience.[۴۳۰

In the Islamic traditions, emphasis is put on the constructive role of patience. Some of :these traditions are mentioned here

:Imam Ali (s) has said

"اِنَّ الصبرَ مِنَ الایمانِ کَالرَأسِ مِنَ الجَسَدِ وَلا خَیرَ فی جَسَدٍ لا رَأسَ مَعَهُ وَلا فی اِیمَانٍ لا صَبرَ مَعَهُ"

Patience to Faith is like the head to the body; in the same way that a headless body is" [worthless, faith without patience is worthless as well"[۴۳۱

:Imam Baqir (s) has said

"الجَنَّهُ مَحفُوفَهٌ بِالمَکارِهِ وَالصَبْرُ، فَمَن صَبَرَ علی المَکارِهِ فی الدُّنیا دَخَلَ الجَنَّهَ، وَجَهَنَّمُ مَحفُوفَهٌ بِاللَّذّاتِ وَالشَهَواتِ، فَمَن اعطیَنفسَهُ لَذَّتَها وَشَهْوَتَها دَخَلَ النّارَ"

The paradise is entangled with hardships and patience; therefore, anybody who" could be patient in the face

of misfortunes in this world will go to the paradise. The hell is among pleasures and lusts. Therefore, anybody who desires to indulge in any pleasure he wants, shall go to hell."[۴۳۲]

Abi Basir says that he has heard Imam Sadiq (s) saying:

"اِنَّ الحُرَّ حُرٌّ عليجَمِيعِ اَحوَالِهِ، اِن نَابَتهُ نَائِبَةٌ صَبَرَ لَها وَاِن تَداكَّت عَلَيهِ المَصائِبُ لَم تَكسِرهُ وَاِن اُسِرَ وقُهِر وَاستَبدَلَ بِاليُسرِ عُسْراً كَما كَانَ يُوسُف الصِدِّيقُ الاَمِينُ صَلَواتُ الله عَلَيهِ لَم يُضْرِر حُرِّيَته اِن استُعبِدَ وقُهِرَ واُسِرَ وَلَم يُضرِرهُ ظُلمَهُ الجُبِّ وَوَحشَتُه وَمَا نَالَهَ اِن مَنّ الله عَلَيهِ فَجَعَلَ الجَبَّارَ العَاتِى لَهُ عَبداً بَعدَ اِذ كَانَ لَهُ مَالِكاً فَارسَلَهُ وَرَحِمَ بِهِ اُمَّه وَكذلِكَ الصَبْرُ يَعقِبُ خَيراً، فَاصْبِرُوا وَوَطِّنُوا اَنفسَكُم عَلى الصَبْرِ تُؤجَرُوا"

A free man is always a free man. If he is faced with hardships, he is patient." Misfortunes shall not break him: although he might become a slave and defeated, suffering a great deal. A good example was the honest Joseph who was not hurt by serfdom, defeat and captivity. Neither could darkness and fear of the well defeat him. Then God did him a favor and turned the aggressor into Joseph's salve. God made Joseph a prophet and through him blessed a nation. We see that these are among the fruits of patience. Be patient and get your rewards."[۴۳۳]

It is because of this constructive role of patience that Imam Ali (s) orders his son "Make your very self get used to patience in the face of hardships and misfortunes because this is a good habit". The poet says:

Patience is bitter, but later

Will

.give you the fruit of importance

,In this nature, any nation will be miser

.Which gets used to the act of pleasure-taking

:In his letter to Othman Ibn Hanif, Imam Ali (s) emphasizes this fact

"اَلا وَاِنَّ الشَجَرَةَ البَرِّيَهَ اَصلَبُ عُوداً وَالرَوائِحُ الخَضِرَةُ اَرَقُّ جُلُوداً وَالنَباتاتُ البَدَويَّهُ اَقوَى وَقُوداً وَابطَأ خُمُودا"

Be aware that the desert trees have stronger material, but the green trees on the" river have thinner peels. The desert vegetables make more flammable material and [would last longer".[۴۳۴

Trust in God in all your Affairs –God is a Reliable Protection .۲۰

و ألجیء نفسک فی الامور کلها الی الهک فانک تلجئها الی کهف حریز و مانع عزیز

There are two points of view regarding man's fate in this world. One view-point says that man is confronted in this world with a series of causes and effects which work haphazardly to make the fate of man. He has no saying here and is like a football or like a broken ship in the torrential sea. Only the "Shorte" wind can rescue this :wandering ship: The poet says

,We are in the broken ship, O "Shorte" wind rise

.So that we may meet once again, our friend

According to another point of view all the means and causes for our daily affairs are set by our God who is knowing, beneficent and merciful. Without His determination not a leaf is moveable. All these means and causes work together to make man :prosper: Sa'adi, the Persian poet says

,Cloud, wind, fog, sun and the galaxy

;All work in harmony so that you may use your sustenance wisely

,Everything in Nature is obedient to you

It is not fair not to obey

.God, the Almighty

As soon as man assumes that all the causes and means in this world are controlled by a wise Creator and everything is at His disposal, he then trusts in God and will never encounter any hardship: The poet says

,He will never fear the sea waves

.Whose ship is navigated by Noah

In the Islamic ethics, the principle of "Tawakkol" or trust and reliance in Allah is used to encourage people to accept the second view-point discussed above. As khaje Abdollah Ansari, in his Manazel Al-Sa'erin, says, the truth of the principle of trust and reliance in Allah is "to refer all affairs to the owner of these affairs and to trust in Him". [[۴۳۵

"كِلَهُ الامْرِ اِلى مَالِكِهِ وَالتَعويلُ على وَكالَتِهِ"

.This is the state of affairs which the believers are commanded to carry out

"وَعَلى الله فَلِيَتوكَّل المُؤمِنُونَ"

[And on Allah let the believers rely"[۴۳۶"

When the Prophet (s) asked Gabriel (Jibril) about the principle of trust and reliance in :Allah, the latter explained it through a tradition

"العِلمُ بِأنَّ المَخلُوقَ لا يَضُر وَلا يَنْفَعُ وَلا يُعْطِى وَلا يَمْنَعُ، وَاستِعمَالُ اليَأسِ مِنَ الخَلْقِ، فَإذا كَانَ العَبدُ كَذلِكَ لَم يَعمَل لأحَدٍ سِوى الله وَلَم يَرْجُ وَلَم يَخَف سِوى الله وَلَم يَطْمَع فى اَحدٍ سِوى الله فَهذا هُوَ التَوَكُّلُ"

The truth behind the principle of trust and reliance on Allah is that man should know" that: the creature is neither harmful nor profitable, neither gives not prohibits. When you do not rely on people, but rather rely on Allah, you will fear nobody, you trust in nobody but Him; this is the spirit

[of the principle of trust and reliance on Allah".[۴۳۷

The above principle (Tawakkol), however, has different degrees. At One stage we will put our affairs in the hands of a lawyer. The second stage is when a child trusts its mother for protection. In these two cases we deliberately put our affairs in some body else's hands. An A'rabi (A nomad Arab) had released his camel and was saying he had :trust in Allah. The Prophet (s) told him

:First bind it and then have trust in God". The poet says"

,Said the Prophet aloud

;Bind the knees of the camel, but have trust in God

,If you rely in Allah, have it in your work

.First cultivate, then have reliance on God

The third phase of "Tawakkol" (reliance on God) occurred in Ibrahim's case. It is narrated that when the Namaridians [Nimrod was the king of Babylon who cast Ibrahim into the fire] prepared a big fire and wanted to cast Ibrahim into it with a crane, Gabriel came up to him and asked him if he needed any help. Ibrahim ."answered: "God Bless you, God is the best agent; He will suffice

Then Michael came, saying he has the stores of rain and water at his disposal, and .asked Ibrahim if he wanted him to put the fire out. Ibrahim refused

Then the angel of wind came, asking for the same thing, but Ibrahim refused once .more

Then Gabriel said: At least ask God to issue the appropriate order. He answered: "His [knowledge about me will make my question irrelevant".[۴۳۸

This state of absolute

surrender to God and to trust everything in Him is the same thing that Imam Kadhim :(s) has in mind when he repeats God's statement

"مَن يَتَوَكَّل على الله فَهُوَ حَسْبُهُ"[۴۳۹]

And whoever trusts in Allah, He is sufficient for him" [Qur'an۶۵:۳]. And then he" :explains

"التَوَكُّلُ على الله دَرَجاتٌ، مِنهَا اَن تَتوكَّلَ على الله فى اُمُورِكَ كُلِّها فَما فَعَلَ بِكَ كُنتَ عَنهُ رَاضِياً تعلَمُ اَنَّهُ لا يَألُوكَ خَيراً وَفَضْلاً وَتَعلَمُ اَنَّ الحُكْمَ فى ذَلِكَ لَهُ فَتَوَكَّل على الله بِتَفوِيضِ ذَلِكَ اِلَيهِ وَثِق بِهِ فِيهَا وَفى غَيرِهَا"

The principle of reliance on Allah has degrees. One degree of this reliance is to trust" in God in almost all your affairs and have consent in what He does to you and know that God will bestow upon you what you deserve. He is the commander. Therefore, [trust in God and trust nobody else".[۴۴۰

.Imam Ali (s), too, in his letter encourages his son to rely on this strong stronghold

...When asking God for anything, be sincere .۲۱

When asking God for anything, be sincere and ask Him only, this is because He is generous. Ask Him for a lot of good. Before doing anything, think about it deeply and .then select among options

و اخلص فى المسأله لربّك فانّ بيده العطاء والحرمان واكثر الاستخاره

:There are significant points in this statement, two of which will be dealt with here

(Being sincere in supplication (prayer .۱

Sincerity in prayer" means that a believer should ask God only for his needs and in" carrying the prayer out a believer should not be in doubt, neither should he employ .hypocrisy

وَادعُوهُ :Regarding this, the Holy Qur'an says

مُخْلِصِينَ لَهُ الدِّينَ

[and call on Him, being sincere to Him in obedience".[۴۴۱..."

:In this regard, Imam Reza (s) narrates from Imam Ali (s), his saying

"طُوبَى لِمَن اَخلَصَ لله العِبَادَةَ وَالدُّعَاء وَلَم يَشْغَل قَلبَهُ بِمَا تَرى عَينَاهُ وَلَم يَنسَ ذِكرَ الله بِمَا تَسمَعُ اُذُنَاهُ وَلَم يَحزَن صَدرُهُ بِمَا اَعطَى غَيرَهُ".

Blessed is he, who purifies his prayers for God, and does not make his heart too" mach entangled with his eyes; such a person will not forget God in any context, and [does not get sad for other people's assets".[۴۴۲

Then Imam Ali (s) shows the reasons of the philosophy of sincerity in the following manner: since every asset and deprivation is in the hands of God, it will be nonsense for man to ask or pray anybody else or to worship anybody else or assume any [partner for God.[۴۴۳

:Asking God for an abundant amount of goodness .۲

Estekhara" means to ask for good or to weigh the importance of an option and to" [select the best one.[۴۴۴] It also means to ask God to give him the best.[۴۴۵

But in the language of Sharia (or religion) it means to ask God for the best. We read in "the prayer Number ۳۳ of Sahife Sajjadieh

"اَللّهُمَّ اِنِّی اَستَخِيرُکَ بِعِلمِکَ فَصَلِّ علی مُحَمَّدٍ وَآلِهِ وَاقْضِ لِی بِالخَيرَهِ وَالهِمنَا مَعْرِفَهَ الاِختِيارِ، وَاجْعَل ذَلِکَ ذَرِيعَهً اِلی الرِّضَا بِمَا قَضَيتَ لَنَا وَالتَسلِيمَ مِمَّا حَکَمْتَ فَأَزِح عَنَّا رَيبَ الاِرْتِيابِ وَاَيِّدنَا بِيَقِينِ المُخْلِصِينَ "

O God! I believe in your knowledge and I ask you for good. Send your praise to" Mohammad and his Household. Let your good make us

be happy with what you have given us and bend our heads for what you have done for us. Make us forget worries and doubts and put us beside sincere ones and help [us".[۴۴۶

:And in Zurara's tradition narrated from Imam Baqir (s) we read

"قُلْتُ لاَبِی جَعْفَرٍ علیه السلام: اِذَا اَرَدْتُ اَمْراً وَاَرَدتُ الاِستِخَارَہَ کَیفَ اَقُولُ؟ فَقَالَ: اِذَا اَرَدتَ ذَلِکَ فَصُمِ الثَلاثَاءَ وَالاَربِعَاءِ وَالخَمِیسَ ثُمَّ صَلِّ یومَ الجُمُعَہَ فی مَکانٍ نَظِیفٍ رَکعَتَینِ، فَتَشَهَّد ثُمَّ قُل وَاَنتَ تَنظُر اِلی السَّمَاءِ: (اَللَّهُمَّ اِنِّی اَسأَلُکَ بِاَنَّکَ عَالِمُ الغَیبِ وَالشَّهَادَہِ الرَّحْمَنُ الرَّحِیم اَنْتَ عَالِمُ الغَیبِ، اِن کَانَ هَذا الاَمْرُ خَیراً فِیمَا اَحاطَ بِهِ عِلمُکَ فَیَسِّرهُ لِی وَبَارِک لِی فِیهِ، وَافتَح لِی بِهِ، وَاِن کَانَ ذَلِکَ لِی شَرّاً فِیمَا اَحاطَ بِهِ عِلمُکَ فاصرِف عَنّی بِمَا تَعلَمُ فَاِنَّکَ تَعلَمُ وَلا اَعلَمُ، وَتَقدِرُ وَلا اَقدِرُ، وَتَقضِی وَلا اَقْضِی وَاَنتَ عَلاّمُ الغُیوبِ)، تقولها مئه مرّہ".

Zurara says: “I said to Imam Baqir (s): If I decided to do something and want to Estakhare, what should I do? He said: go on fast on Tuesday, Wednesday and Thursday and on Friday find a clean place and pray two rak'ah (a section or unit of salat); then look at the sky, saying: O God, since you are knower to the unknown and the known, and because you are beneficent and merciful, I ask you to make this work good; if you think it could be good, open it up to me; and if it is bad, stop me from doing it. It is because you know, but I don't, you are able and I am not; you

order but I can't; you are the knower of the Unknown. You repeat this a hundred [times".[۴۴۷

Of course, there are other kinds of Estekhara: Estekhara with the Qur'an, with writing on a piece of paper, and Estekhara with resorts. It is written in the books on Prayers and traditions that a person resorts to Estekhara when he is caught between two seemingly good options. But he is Unable to adopt one option. He does not know whether it is good or evil. When he starts to carry out Estekhara, his doubts are [eliminated and he will have faith in the option he selects.[۴۴۸

Which one is better? Your worthless idols or the one Who fulfills your needs when you are left with nothing except depression?"[۴۴۹] And God will help him if He thinks it .proper

They tell us to pray (use supplication: du'a) abundantly, because when we knock on a door, there is hope that it will open;[۴۵۰] However, this work should be continuous, [depending on the intention of the performer of the supplication.[۴۵۱

...Try to comprehend my will thoroughly .۲۲

Try to comprehend my will thoroughly ; Do not discard it because the best speech is the one which bears fruit (و تفهّم وصيّتى ولا تذهبنّ عنك صفحا فانّ خير القول ما نفع)

Sometimes the act of working out a will is ceremonial; in such cases it does not make any difference whether the person for whom a will is drawn will understand it or not. At other times, working out a will is a responsibility. The writer wishes to train the person; if

he does not do this action properly, the writer will be responsible. In such a case, the writer is concerned with the comprehension of the person. Imam Ali (s) is one of those who is concerned. Thus, he orders his son to understand it and will not bypass it. It is because this will contains a sea of knowledge, ethics, and educational principles. Not taking it seriously clashes with the writer's intention that has had the intention of making this will applicable and practical. Such negligence on the part of the reader is not in coming with the writer's intentions. Therefore, Imam Ali (s) emphasizes that his ."son should take this will seriously

!Be aware .۲۳

When there is no profit in a science, it lacks any good; and a science which is not .worthwhile learning, is not profitable

و اعلم انّه لا خیر فی علم لاینفع ولا ینفع بعلم لا یحق تعلمه))

As we know, the Islamic commandments and its allowable and prohibited actions all depend on the profit and loss which these concepts have for the individual and the community as a whole. Thus, the acquisition of any science, too, is not an exception to this general rule. That science which deserves to be studied is the one which is profitable. If it dose not bear any profit, learning it is nonsense, and if it hurts, it should .be abandoned

On the basis of this concept, in Islam the acquisition of some sciences is compulsory and worthwhile, such as jurisprudence, Hadith, ethics, and Islamic knowledge. Some other sciences are

forbidden. Such as witchcraft, or any science which in one way or another hurts the welfare of the community. For this reason, Imam Ali (s) in this part of his discourse says, "If a science is not profitable, it will not contain any good," The Prophet (s) has said in this regard, "O God! I resort to you for not learning any science which is not profitable".[۴۵۲]

Sheikh Ansary, at the beginning of his book called "Makaseb" records Tohafol Oqul's famous tradition from Imam Sadiq (s) who talks on legal and illegal science as the following:

"Any kind of handicraft that the believers could learn or teach are lawful and practical such as writing, accounting, trade, goldsmith's trade, saddle-making, building, weaving, laundering, tailoring, face-sculpture, except the sculpture of the clergy, and making the tools which people need and take benefit out of and their life is dependent on them. God has forbidden those industries the results of which are unlawful, such as making musical instruments (Tar and pipes), making chess, making of the cross and idol making, brewing alcoholic beverages, which lead to corruption. The teaching and learning of these affairs are forbidden".[۴۵۳]

۴

"اَی بُنَی اِنِّی لَمَّا رَأَیتَنی قد بَلَغتُ سِنّاً، وَرَأیتَنِی اَزدَادُ وَهْناً، بَادَرتُ بِوَصِیتِی اِلَیکَ، وَاَورَدتُ خِصَالاً مِنهَا قَبلَ اَن یَعجَل بِی اَجَلِی دُونَ اَن اُفضِی اِلَیکَ بِمَا فِی نَفْسِی اَو اَن اَنقُصَ فی رَأیی کَمَا نَقَصْتُ فِی جِسْمِی اَو یَسبِقَنِی اِلَیکَ بَعضُ غَلَبَاتِ الهَوی اَو فِتَنِ الدُّنیا فَتَکُونَ کَالصَعْبِ النُّفُورِ، وَاِنَّما قَلبُ الحَدَثِ کَالاَرْضِ الخَالِیَهِ: مَا اُلقِیَ فِیهَا مِن شَیءٍ قَبِلَتهُ فَبَادَرتُکَ بِالاَدَبِ قَبلَ

اَن يَقسُوَ قَلبُکَ وَيَشتَغِلَ لُبُّکَ، لِتَستَقْبِلَ بِجِدِّ رَأيکَ مِنَ الاَمرِ مَا قَد کَفَاکَ اَهلُ التَجَارِبِ بُغيَتَهُ وَتَجْرِبَتَه، فَتَكُونَ قَدْ كُفِيْتَ مَؤُنَه الطَّلَبِ وَعُوفِيتَ مِن عِلاجِ التَجْرِبَهِ فَاتَاکَ مِن ذَلِکَ مَا قَد کُنّا نَأتِيهِ وَاستَبَانَ لَکَ مَا رُبَما اَظْلَمَ عَلَينَا مِنْهُ"

My son! When I saw that because of old age I was growing feeble, I started to“ prepare this will of mine for you. It contains some useful traits. I did this in time for fear that my end might reach me at any moment. I did not want to pass away without having told you what I felt inside, or let my thoughts grow weak as my body did. Neither did I wish, Prior to my drafting this will, some whims and desires defeat you entirely or for you to be carried away by deceitful scenes of this world. Nor did I want you to become like a wild camel, the taming of which becomes, at times, impossible. This is because a young heart is like a piece of land which will accept any kind of seeds .which are planted into it

Thus, before your heart hardens and before your thought are drawn away towards other affairs, I got involved in writing this will. I wanted you to follow decidedly those tasks which the scholars and expert people have gone through with a lot of hardships and made the task easy for you. Thus, what we have benefited from their experience will be of use to you, as well. Perhaps you will disclose what remained secret

."for us

:There are some significant points in the above text which deserve our scrutiny

Imam Ali's Haste in writing this will .۱

:Imam Ali (s) is in a hurry to write the will for the following reasons

First, he is becoming old, above ۶۰, the age in which both brain and brawn deteriorate. At times, the spirit becomes feeble, not being able to carry out important tasks. Imam .Ali (s) here is worried about his powers to handle this grave task

Second, one usually at this age is vulnerable and is ready to go, as Imam Sadiq (s) :says

"اِذا بَلَغتَ سِتِّینَ سَنَهً فَاحْسِب نَفْسَکَ فِی المَوتَی "

[When you reach sixty, consider yourself as dead"[۴۵۴"

:And the Prophet (s) has said, regarding this

"مَا بَینَ السّتِینَ اِلی السَّبعِین مُعتَرکُ المَنایَا"

[Death usually comes to people between sixty and seventy".[۴۵۵"

.Thus, Imam Ali (s) is in a hurry because he is worried about his approaching death

Third, he is in a hurry because he thinks if it becomes late, whims and wishes and the deceitful manifestations of life might draw his son away from the path of piety and [perfection and will destroy his improvement capability like an untamable palfrey.[۴۵۶

Fourth, he is in a hurry because he wants his son be ready to anticipate events as they .develop and make use of other's experiences and not to fail to decide on the spot

The Best Time For Education .۲

As we have experienced, children are more capable to get educated than adults. They :would keep what they are being exposed to at this early age. It is said

of knowledge at childhood is like engraving in the stone; but the acquisition of knowledge at adulthood is like drawing lines on the surface of water".[۴۵۷] And it is :also said

A child is like loose clay; he will take shape however you handle it".[۴۵۸] But if a" person advances in age, his personality and identity take form through sciences and .ethics, and he develops habits, then he is difficult to change

:Concerning this, the Persian poet Sa'di says

,A person who does not get educated while young

;Improvement is taken away from him at the old age

.You may turn a piece of wet wood, but

.You could not make it straight except with fire

Imam Ali (s) recognizes the childhood as the best time for education. For this reason he does not consider it feasible to let this period pass in his child's life without necessary changes he wants to create in his life. He believes: the heart of the child is like a piece of land which is capable to grow any seed. It is at this stage of life which .the child should be exposed to the seeds of education

The Use of Other People's Experiences .۳

There are many pieces of knowledge which are gained through experience and trial, either through personal, experiencing or by the experiences of others, but neither .through perception nor scientific analysis

When the child draws his hand for the first time towards the fire and perceives the feeling of burning, he experiences it for the first time. He learns in this way not to come

.very close to fire

When the child observes that his playmate crosses the street without attention and gets involved in an accident and loses his hands and feet as the result and even he .might die, this experience teaches him to be cautious in crossing the street

When the youth sees that, through his trials, he can pass the entrance exam to the university, this success makes him bolder. On the other hand, when he sees a youth, through his communication with addicts, may not continue his education and even gets into prison, he will earn a lot of experience and will distinguish bad from good. Imam Ali (s) says that the value for the correctness of people's ideas and affairs is determined by the amount of their experiences.[۴۵۹] In another place Imam Ali (s) says that a person who does not learn from experiencing is unpreachable.[۴۶۰] In the last case, for Imam Ali (s) wisdom is to collect experiences and take lessons from them.[۴۶۱] In another place, Imam Ali (s) emphasizes: Reason for the events not yet occurred on the basis on what has already occurred. This is because the world affairs .are similar to one another

"اِستَدَلَّ على مَا لَم يَكُن بِمَا قَد كَانَ فَإنَّ الاُمورَ اَشبَاهٌ" [۴۶۲]

.Imam Ali (s) elsewhere teaches us: A believer is not bitten twice from a hole

"لا يُلْسَعُ او لا يُلْدَغُ المُؤمِنُ مِن جُحْرٍ مَرَّتَينِ" [۴۶۳]

Days of our lives teach us experiences الايام تفيد التجارب [۴۶۴]

And experience teaches man ethics and how to select the right path and how to take

[lessons. A raw man is a gullible.[۴۶۵

۵

"اَی بُنَی اِنِّی وَاِن لَم اَکُن عَمَّرتُ عُمْرَ مَن کَانَ قَبْلِی فَقَد نَظَرتُ فِی اَعمَالِهِم وَفَکَّرتُ فِی اَخبَارِهِم وَسِرْتُ فِی آثَارِهِم حَتّی عُدْتُ کَاحَدِهِم بَل کَانِّی بِمَا انتَهی اِلیَّ مِن اُمُورِهِم قَد عَمَّرتُ مَعَ اوَّلِهِم اِلی آخِرِهِم فَعَرَفتُ صَفوَ ذَلِکَ مِن کَدَرِهِ وَنفْعِهِ مِن ضَرَرِهِ فَاسْتَخْلَصتُ لَکَ مِن کُلِّ امرٍ نَخِیلَهُ (جَلِیلَهُ) وَتَوَخَّیتُ لُکَ جَمِیلَهُ، وَصَرَفتُ عَنْکَ مَجْهُولَهُ وَرَأیتُ حَیثُ عَنانِی مِن اَمْرِکَ مَا یَعنِی الوَالِدَ الشَفِیقَ وَاجمَعتُ عَلَیهِ مِن اَدَبِکَ اَن یَکُونَ ذَلِکَ وَانتَ مُقْبِلُ العُمرِ وَمُقْتَبلُ الدَّهْرِ ذُو نِیَّهٍ سَلِیمَهٍ وَنَفْسٍ صَافِیَهٍ وَاَن اَبتَدِأَکَ بِتَعْلِیمِ کِتَابِ الله وَتَأوِیلِهِ وَشَرائِعَ الاِسْلام وَاحْکَامَهُ وَحلالَهُ وَحرامَهُ وَلا اُجَاوِزَ ذَلِکَ بِکَ اِلی غَیْرِهِ ثُمَّ اَشْفَقتُ اَن یَلْتَبِسَ عَلَیکَ مَا اَختَلَفَ النّاسُ فِیهِ مِن اَهوائِهِم وَآرائِهِم مِثْلُ الَّذِی اِلتَبَسَ عَلَیهِم فَکَانَ اِحکَامُ ذَلِکَ عَلی مَا کَرِهْتُ مِن تَنْبِیهِکَ لَهُ اَحَبُّ اِلَیَّ مِن اِسْلامِکَ اِلی اَمرٍ لا آمَنُ عَلَیکَ بِهِ الهَلَکَهَ وَرَجَوتُ اَن یُوَفِّقَکَ الله فِیهِ لِرُشْدِکَ وَاَن یَهدِیَکَ لِقَصدِکَ فَعَهَدْتُ اِلَیکَ وَصِیَّتِی هَذِهِ"

My son! Although I am not as old as my predecessors, I have delved into their actions" and contemplated into the details of their work till I have paralleled them so much so that it seems as if I had always been with them throughout their lives. Therefore, I can separate and distinguish their bad from their good, their profitable acts from their pernicious actions. From among their acts I have adopted for you the best valuable and beautiful ones and kept from you the hazardous ones. Since I am concerned, like a kind father, with your education, I

decided to do this feat while you are young, when you possess a clear and clean spirit. I decided first to teach you God's Book and its interpretation, the Islamic methods and commandments, and the permissible and prohibited affairs. Then I feared you might perform those actions which others have got into the habit of doing out of their whims and wishes. Although I did not wish to interfere too much in your actions, I decided to explain the issues in the present (artick) rather than to put you on your own feet and leave you at the mercy of those actions against which we are not immune. I hope you will succeed and I wish God may help you in your growth and will guide you towards .”your objectives. Now I will send to you this will of mine

Description۵

mentioning the History of the past Nations .۱

:There are several worthy points in this letter of Imam Ali

As we have often noticed before in the same way that the creation is rule-governed and is based on a series of causes and effects, and not a single action occurs without these cause-effect factors, the fate of nations and human communities depend on a series of cause and effect factors. No nation becomes prosperous or miserable, progressive or backward, strong or weak, steady or destroyed without valid reasons. .There are factors which influence them greatly

Therefore, a survey of the history of the past nations and the factors which contributed to their prosperity or misery may help us find our way in a troubled world

in which we are now. This is because the same factors which were at work shaping .the life of the people in the past are still active

It is for this reason that Imam Ali (s) in his letter to Harith al-Hamdani emphasizes :that

"وِاعتِبر بِمَا مَضَى مِنَ الدُّنيا لِمَا بَقِيَ مِنهَا فَإنَّ بَعضَها يُشْبِهُ بَعضاً"

Learn lessons from the past events because events will similarly occur once again"" [[۴۶۶

It is exactly for this reason that one third of the Qur'an consists of the story and history of the past nations and according to the Qur'an, this survey of the past will help everybody since "in their histories there is certainly a lesson for men of understanding" [Qur'an ۱۲:۱۱۱]; Then in the Holy Qur'an Allah orders the Prophet (s) .["therefore relate the narrative that they may reflect." [Qur'an ۷:۱۷۶

In his Qassi'a sermon, where he talks on the issues of the prosperity and misery of nations and Moslems and the factors responsible for them, Imam Ali (s) talks about the similarity among the fates of the nations and the identical factors of their successes and failures, Saying: "Avoid facing the punishments which were inflicted .upon the past nations. Remember their attitudes in hardships. Try not to be like them

After comparing their behaviors when they were prosperous and at the time of their misery and depression, then adopt those actions of theirs which brought about their prosperity and providence, which made their foes flee from them, which put assets at their disposal, which made strong their social bonds, which made them

avoid discord and disunity, which made their harmony feasible, and which enticed them to shun those actions which weaken their power, I.e., deceptive action and .jealousy

Think about the biographies of the believers of the past, how they were tested by" ?God. Did they not have to face a lot of hardships

But when God, the Almighty, observed their perseverance and patience in the face of" obstacles, He changed their misery into prosperity, and their fright into security. God made them governors, statesmen and leaders. They received so much magnanimity .from God they could not even conceive feasible

Observe how they were moderate, their hands were in the service of one another," their swords helped each other, their eyes were piercing, and their intentions and "?aims were united. Did they not become leaders of the entire earth

Then observe the end of their lives. When they became disunited their unity changed into disparity, and there were disagreement among them; they divided, and started to quarrel. At this time, God changed their strength into weakness and deprived them of their assets. What remained of them is their sad stories for you today to behold and ."for you to take your lessons

:Then Imam Ali (s) adds

"فَما اَشَدَّ اعتِدَالَ الاَحوَالِ وَاقرَبَ اشتِبَاهَ الاَمثَالِ"

"You see how nations are similar in their states and traits."[۴۶۷]

This very principle of similarity in states and traits among nations, which depicts their fates, is of crucial significance for Imam Ali (s) in his article. That is why he emphasizes a survey of the lives of people in the

.past

Every Father Should try educating his child .۲

Among the factors which build up man's personality are the family environment, and the parental guidance. The latter factor is of crucial importance in child's life, .especially in his life manners and etiquette

Since in Islam "adab" or "good manners" are used to evaluate one's amount of education and are recognized as the best indicator of one's personality, therefore, .training one's children in this aspect is given great gravity in Islam

:In his treatise on law, Imam Zeinol Aabedin (s) says concerning this issue

"وَامّـا حَقُّ وَلَـدِکَ فـاَن تعلَمَ انَّهُ مِنکَ ومُضافٌ اِلَیکَ فی عَاجِلِ الـدُّنیا بِخَیرِهِ وَشَـرِّهِ وَانَّکَ مَسؤولٌ عَمَّا وَلَّیته بِهِ مِن حُسنِ الاَدَبِ وَالـدَلالَهِ عَلی رَبِّه عَزَّ وجَلَّ وَالمَعُونَه لَهُ علی طَاعَتِهِ فَاعمَل فی اَمرِهِ عَمَلَ مَن یَعلَم اَنَّهُ مُثابٌ علی الاِحسَانِ اِلَیهِ، مُعاقَبٌ علی الاِساءَهِ اِلَیهِ"

It is your child's right on you to know that he is part of you and depends on you on his“ good or bad in life. You should know that in his training and educating you are responsible. You have to guide him towards the path of God, the Almighty, and help him how to serve Him. You should be aware that you are held responsible for your [child's education. If he does wrong things you are to be punished as well"[۴۶۸

In accordance with our religion leaders, other children's rights are: selecting good names for them, reading Qur’an, swimming, shooting, providing them with jobs and [spouses, feeding them rightfully and housing them appropriately.[۴۶۹

As we have seen before at the adulthood, like at the time of childhood, man's spirit

is malleable. Whatever changes the child is exposed to is eternal. Regarding this, :Imam Musa Ibn Ja'afar al-Kadhim (s) has said

"مَن تعلَّمَ فی شَبابِهِ کَانَ بِمَنزِلَهِ الرَّسمِ فی الحَجرِ وَمَن تَعَلَّمَ وَهُوَ کَبیرٌ کَانَ بِمَنزِلَهِ الکِتابِ علی وَجْهِ المَاء"

Anybody who has acquired anything at his youth it is like engraving in the stone. But" [if he learned anything at old age, it is like writing on the surface of wafer".[۴۷۰

The War Among ۷۲ Nations .۳

In the book "The reasons behind the rise of Islam and the fall of the Moslems," one of the reasons for this fall is said to be sectarianism. Two other factors are responsible :for these differences, however

:a) The lack of the recognition of the truth. Hafiz, the Persian poet, says in this regard

.The quarrel among the seventy–two nations is not valid

.For, not seeing the truth, they resorted to fantasy

.b) Selfishness and self-conceit

We have already said if we wish to get rid of the sectarian differences among people, we should use reasoning in the light of the Book and the Prophet's kinfolks, and avoid .being indoctrinated by poisoning ideas of some

We should also avoid being carried away by selfishness and self-conceit in the .recognition of facts and truth in different sects

Imam Ali (s) in his letter asks his child not to be carried away by these two factors: .selfishness and self-conceit

?Why is imam ali unwilling to teach any book on religion but the qur'an and the sharia.۴

As we saw before, Imam Ali (s), as a kind father, decided to teach his son, Imam Hassan (s), the Qur'an and the sacred "Sharia", which are the sources of all human knowledge. He was decided not to teach him anything else. But he, practically, saw

that people, due to their selfishness, started having different sects. Thus, he decided, along with Qur’an and Sharia, to teach other issues to his son, as well: topics such as: monotheism, Prophethood, resurrection philosophy, history, education, ethical points, .the recognition of the factors of corruption... and the like

But Imam Ali (s) is innately dissatisfied to enter into this game

because entering this scene does not have any profit whatsoever. This is because the book of God's and its interpretation is the essence of all knowledge and sciences and will make it needless for people to study other things. But consider the condition of Islam in those dark days when people separated themselves from the Prophet's kinfolks. This separation from the guidance of the Prophet's kinfolks caused people to have different understandings of the facts and truth. In this way, different sects came into being. Under such conditions, Imam saw it feasible to start giving Imam Hassan (s) new insights about religion.

Furthermore, this section of Imam Ali's letter neither involves unwillingness towards religious discussions, nor, does it indicate, as some have erroneously assumed, that the Qur'anic Sciences and religion Commandments are of lower importance. Each one of these has its special value.[۴۷۱]

۶

"وَاعلَم یَا بُنَیَّ اَنَّ اَحبَّ مَا انْتَ آخِذٌ بِهِ اِلَیَّ مِن وَصِیَّتِی تَقوَی الله وَالاِقتِصَار علی مَا فَرَضَهُ الله عَلَیک، وَالاَخْذَ بِمَا مَضَی عَلَیهِ الاَوّلُون مِن آبَائِک وَالصَالِحُونَ مِن اَهلِ بَیتِک، فَاِنَّهُم لَم یَدَعُوا اَن نَظَروا لاَنفُسِهِم کَمَا اَنتَ نَاظِرٌ، وَفکَّرُوا کَمَا اَنتَ مُفَکِّرٌ ثُمَّ رَدَّهُم آخِرُ ذلِکَ اِلی الاَخْذِ بِمَا عَرَفُوا، وَالاِمسَاکِ عَمَّالَم یُکَلَّفُوا، فَاِن أبَت نَفسُکَ اَن تَقبَلَ ذَلِکَ دُونَ اَن تعلَمَ کَمَا عَلِمُوا، فَلیَکُن طَلَبُکَ ذَلِکَ بِتَفَهُّم وَتَعلُّم لا بِتَورّط الشُّبُهاتِ وعُلَقِ (عُلُوِّ) الخُصُومَاتِ، وَابدَأ قَبْلَ نَظَرِکَ فِی ذَلِک بِالاِسْتِعَانَه بِالَهِکَ، وَالرَّغْبَهَ اِلَیهِ فِی تَوفِیقِکَ وَتَرْکِ کُلِّ شَائِبَهٍ اَولَجَتْکَ فِی شُبْهَهٍ اَو اَسلَمَتکَ اِلی ضَلالَهٍ فَاِذَا اَیقَنْتَ اَن قَدْ صَفا قَلبُکَ فَخَشَعَ وَتَمَّ رَأیُکَ فَاجْتَمَعَ وَکَانَ هَمُّکَ فِی ذَلِکَ هَمّاً

وَاحِداً، فَانْظُر فِيمَا فَسَّرتُ لَکَ، وَاِن اَنتَ لَم یَجْتَمِع لَکَ مَا تُحِبُّ مِن نَفْسِکَ وَفَراغ نَظَرِکَ وَفِکْرِکَ فَاعْلَم اَنَّکَ اِنَّمَا تُخْبِطُ العَشْوَاءَ وَتَتَوَرَّطُ الظَّلمَاءَ وَلَیسَ طَالِبُ الدِّینِ مَنْ خَبَطَ اَوْ خَلَطَ وَالاِمْسَاکُ عَنْ ذَلِکَ اَمْثَلُ"

My son! Be aware: from my will what I want you to use most is God's piety, and to“ carry out what God has asked you to, and to follow the path which your fathers and the pious have gone through. As you now think on what you want to do, they too thought on what they did. Their ways of life led them through this path. They .understood to use what, according to them, was proper and leave what was not so

Thus, if your spirit is not ready to accept anything without right information, you should try to better understand what is around you and not get involved in the gulf of prediction nor in the abyss of doubts and skepticisms. Therefore, before getting involved in anything hazardous, you should ask your God for help and leave aside .anything which drags you into the chasm of dubiety

Then when you become certain that your heart has been purified, and are humble in .front of God, and you have full concentration, look at what I have told you

And if you do not get what you like to have, and if you are not at ease with yourself, there might be something wrong wither your approach; in such cases you will be walking in the dark. Anybody who is doubtful is not interested

."in religion. Do not follow the ways that these people have gone through

Description۶

Description۶

In this section of the letter, Imam Ali (s) refers to the new principles of education which includes the approaches of acquiring knowledge and the implementation of the pious old generations and the avoidance of blind imitations and full comprehension of the conditions of the time and finally the avoidance of getting involved in dubious .cases of thought

The Approaches of the Acquisition of Knowledge

As we know, man's knowledge, compared with his unknowns, is like a drop of water in front of the sea. If man wants to capture this drop of knowledge, he has to select the proper method of approach so as not to get drowned in the immense see of the .unknowns

:In his letter, Imam Ali (s) provides us with three such approaches

Inspiration .۱

As God is the Creator of the existence, and is aware of every details, definitely His book of religion is based on the facts of His book of creation. No deceit or lies appear there. Thus, a resort to God's Book and to the Prophet's tradition, which is identical with divine inspiration, can help us find our right path[۴۷۲] and block our deviations. For this reason, Imam (s) has emphasized: "The most beloved part of my will is for you to ."observe Divine piety and to be content with what you are supposed to do

As we know, one of man's most important ways for the progress of knowledge and culture and man's civilization, has been following the guides offered by the prophets and the imams (s). We have dealt with this in the book called

".The History of the Islamic culture and civilization"

The Ways of the pious Ancestors .۲

It is a fact that the older generations of a community, especially if they have had the guidance of Divine Prophets, through experience and inspiration, have amassed huge reservoirs of knowledge, which could be a valuable treasure for the next generations. Thus, reliance of this worthy treasure could help us attain the right knowledge. That is .why in this letter, Imam Ali (s) orders his son to follow what his ancestors have done

Since we know that the Prophet and the imams are descended from sacred origins and are not inflicted with dirts of blasphemy and have always followed the right religion,[۴۷۳] therefore, their ways are prosper–offering and their knowledge is based .on rights and facts

Is by "his ancestors" meant the Prophet (s), Abu Talib, Abdol Motalleb, Hashim...? And [is by his descent household meant Hamza, Ja’afar, Abbas, etc?[۴۷۴

Of course, this adoption of the pious ancestors does not clash with scolding blind imitation, which we will study later. This kind of adoption is reference of an ignorant to a knower scholar. This is because these pious scholars are decent people and will not misguide us. Secondly, as it is in the text of the letter they use their thoughts in their .daily affairs and do not get into topics they do not know anything about

Logics and reasoning .۳

The third way to get to the truth and sciences is through reasoning and logics. The :Holy Qur’an says regarding this

"وَلَا تَقْفُ مَا لَيْسَ لَکَ بِهِ

عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِکَ کَانَ عَنْهُ مَسْئُولًا "

And follow not that of which you have not the knowledge; surely the hearing and the" [sight and the heart, all of these, shall be questioned about that" [Qur'an ١٧:٣۶

Contrary to other religions which contend that in the matters of belief and practice, the worship itself is enough, Islam is of the opinion that each idea or practice is .acceptable only if it is based on logic

"وَقَالُوا لَنْ يَدْخُلَ الْجَنَّهَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْکَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنتُمْ صَادِقِينَ "

And they say: None shall enter the garden (of paradise) except he who is a Jew or a" Christian. These are their vain desires. Say: Bring your proof if you are truthful." [[Qur'an ٢:١١١

On the basis of this, Imam Ali (s) mentions: if you do not wish to use the first and second approach, and if you want to use the third way, you should use good .understanding and reasoning, not baseless assumptions

"فإن اَبَت نَفسُکَ اَن تَقبَلَ ذَلِکَ دُونَ اَن تعلَمَ کَمَا عَلِمُوا فَليَکُن طَلبُکَ ذَلِکَ بِتَفَهُّمٍ وَتَعلُّم ... "

:The conditions for the use of this third method include the following

.a) Asking God for assistance

b) The intention should be the clarification of the truth, and not quarrel or the defeat .of the foe

c) Drawing away the prejudice of defending one specific religion, the intention being only the clarification of the truth, or else it would be of the other type, which leads to .misleading

d(Driving away those factors which makes man doubtful, such

.as: macro mania, fame-mongering, too much interest in one's possessions

e) Having a pure heart, away from any kind of doubt and depression (such as hunger, too much eating, aggressive lust, anger...) or else he would be like an unfettered .camel that walks in the dark; he would not be immune of falling

The Hazards of the Blind Imitation and Selection With No Reason

Although Islam agrees with logical imitation, i.e., the reference of the ignorant to the scholar, on which the order of society relies, such as one's reference to physicians, engineers, tailors, carpenters, and jurisprudents knowledgeable in the science of religion. It however, will not agree with blind imitation, i.e., the reference of the ignorant person to another ignorant one. Islam completely rejects this kind of imitation. Because this act does not, firstly, lead to the right way; and secondly, it exemplifies the axiom which says: a blind person leads the way to another blind person. In Islam, this kind of imitation is rejected. Moulawi, the Persian poet says: May two hundred curses be leveled at this kind of imitation. The Holy Qur'an, regarding :this issue, says

"وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ"

And when it is said to them, follow what Allah has revealed, they say: Nay! We follow" what we found our fathers upon. What! And though their fathers had no sense at all, nor did they follow the right way."[۴۷۵] The Prophet of Islam struggled against all unfavorable habits and unfounded imitations which had fastened man's feet and

.hands like chains. He tried to break these shackles, freeing man

"وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِی كَانَتْ عَلَيْهِمْ "

And removes from them their burden and the shackles which were upon them"[۴۷۶]"
:The Prophet (s), elsewhere, has also said

"كُلُّ مَأثِرَهٍ فِی الجَاهِلِيَهِ تَحتَ قَدَمِی "

I will trample all the superstitious ideas and remnants of the pre-Islamic pagans.""
[[۴۷۷

Thus, anybody who wishes to find out the truth about religion, should find the right methods or at least refrain from accepting the wrong ways. He should not resort to the blind imitation which is by itself a factor for being misled. He should not carry on .with his doubts, either

۷

"فَتَفَهَّم يَا بُنَیَّ وَصِيَتِی وَاعلَم اَنَّ مَالِکَ المَوتِ هُوَ مَالِکُ الحَيَاهِ وَاَنَّ الخَالِقَ هُوَ المُمِيتُ وَاَنَّ المُغْنِی هُوَ المُعِيدُ وَاَنَّ المُبْتَلِی هُوَ المُعَافِی وَاَنَّ الدُّنيَا لَم تَكُن لِتَستَقِرَّ اِلاّ على مَا جَعَلَهَا الله عَلَيهِ مِنَ النَعْمَاءِ وَالاِبْتِلاءِ وَالجَزَاءِ فی المَعَادِ اَو مَا شَاءَ مِمَّا لا تَعلَمُ فَاِن اَشْكَلَ عَلَيکَ شَيئٌ مِن ذَلِکَ فَاحْمِلهُ على جَهَالَتِکَ بِهِ فَاِنَّکَ اَوَّلُ مَا خُلِقتَ خُلِقتَ جَاهِلاً ثُمَّ عَلِمتَ وَمَا اكثَرَ مَا تَجْهَلُ مِنَ الاَمْرِ وَيَتَحَيَّرُ فِيهِ رَأيُکَ وَيَضِلَّ فِيهِ بَصَرُکَ ثُمَّ تُبْصِرَهُ بَعدَ ذَلِکَ فَاعْتَصِم بِالَّذِی خَلَقَکَ وَرَزَقَکَ وَسَوّاکَ وَلِيَكُن لَهُ تَعَبُّدُکَ وَاِلَيهِ رَغْبَتُکَ وَمِنْهُ شَفَقَتُکَ"

Try to understand fully. Know that the death causer is the same as the life-giver, that "
the creator is the same as the death-causer, that eternal-maker is the same power who gives life again and that the trouble-maker is the same as trouble-reliever; Know that this world is not eternal and God has arranged for it to be replete with

.disasters and punishments

Thus, if you are faced with complexities and could not find the right solution, know that you are still ignorant. This is because first you were born ignorant, then you turned into a knowing person. There are many things you would not comprehend at fist because of your meager insight, but little by little you would understand that. Thus, resort to the creator who has created you, given you the essentials of creation. Let your worships be for Him, and your attention towards Him. You should fear only ."Him

Description۷

Monotheism and the negation of polytheism .۱

In this part of the letter, Imam Ali (s) draws our attentions to several constructive :points, some of which are the following

Since early times, there were groups such as Disanieh, Manawieh, Mazdakieh, and the like who were of the opinion that there should be relatedness and relation between cause and effect. Therefore, they used to believe that there were tow Gods. The reason for this assumption was that there were dichotomies in the world creatures: good-bad, for instance. The God of good things, because of the relatedness between cause and effect, could not be the God of bad things, and vice versa: the God of light, health, abundance, happy life and beautiful creatures was yazdan or light. And the God of Darkness, death, storms, earthquakes, famine, [disease and harmful and ugly creatures was Ahriman or Devil.[۴۷۸

Allama, in his Discription of Tajrid, talks about the ideology of the magi (Plural of :magus) in the following way

The magi believe that good stems from God and bad"

stems from the Satan. This is because God is the absolute good and the doer of bad ."should be vicious

But as it is proven, anything which exists in this world is either the absolute good or its goodness is more than its badness. This is because the absolute bad does not exist. :Mowlawi has said

,Thus the absolute bad does not exist

;Know that badness is relative

,There is no poison or sugar

;Which is not related to the other

,One is free, the other is fettered

;One is poison, the other one is sugar

,The snake poison is the life for the snake

[But its relation to man is that of death.[۴۷۹

Thus, the absolute good is in harmony with God, and God is its creator; but absolute .bad does not exist

As we saw before, Imam Ali (s) said, "the owner of death is the owner of life as well; the creator is also the one who causes our death; and the destroyer is the same as the constructor, and finally the trouble-maker is the same as the curer." Some of these stem from good and some have roots in bad. In the erroneous ideology of .dualism, good and bad stand in contrast

The summary of Imam Ali's statements is the following: The dualists contend that there are two Gods: The God of good and the God of bad. But since the absolute bad does not exist, therefore, there is no need for the God of bad. Some superficial people think that the snake's poison, diseases, death, floods, tornadoes and the like are

nasty

and bad. But a world which lacks one of these is not perfect. Their very presence is good. The principle of the relationship between the cause and the effect forces us to believe in only one God: The owner of life is the owner of death as well. The one who makes disturbances, cures as well; and the one who destroys, and constructs as [well..."[۴۸۰

Aworld Composed of happiness and sadness is beautiful and makes perfection possible.۲

Although this world is a mixture of treasure and snake, flower and thorn, sadness and happiness, asset and misery, hardships and ease, sweetness and bitterness, it is harmonious and lovely and every particle and part of it is in its proper place. And .man's caravan should pass through this turmoil for the destination of meeting God

"أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ"[۴۸۱]

.(Now surely to Allah do all affairs eventually come" (Sura of shura ۵۳"

"يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ" [۴۸۲]

O man! Surely you must strive to attain to your Lord, a hard striving until you meet" Him." [Inshiqaq ۶]. The beauty of this world lies in its present structure which is a mixture of contrasts such as sorrow and delight. If it were not like this, it would .neither show the value of beauties nor would it make possible the perfection of man

.Whereas, according to the logic of the Qur'an, man is created to be in distress

"لَقَدْ خَلَقْنَا الْإِنسَانَ فِي كَبَدٍ"

[Certainly we have created man to be in distress.[۴۸۳"

Mowlawi, in different places of Mathnawi, has explained this fact through interesting allegories. One of these parables is the story of

:prison and Joseph's well

,Although they ground the pearl in the mortar

;It enlightened the eyes and cured the calamity

,They put a wheat seed under the ground

;Then they harvested a lot of clusters

,Then they ground it in the mill

;Its value and its product (bread) became precious

,Then they ground the bread under the teeth

;It turned into wisdom, soul, and cognition

,The soul became enchanted in love

.Then the harvester came to harvest again

To elaborate on this issue, Mowlawi tells of an animal which becomes fatter when they beat it more. At the end, Moulawi mentions the multitude number of the :distresses of the believers and the Prophets

,There is an animal called Osqor

;Which becomes fatter when beaten

,When you beat it, it will become fatter

;It becomes fatter through the wounds it gets

,A believer's self is like Osqor

;Which becomes fatter through the wounds

,Because of this, for the Prophets

.There are lots of sufferings and failures

Elsewhere, Mowlawi likens the effects of sufferings in the cleansing of the soul to the :(effects of a drug used in tanning for cleansing the hides (skins

,The hide suffers the wounds of the drug

;Then it becomes as fresh as Adim Taefi

,But if you rub something else on it

;It would become big, ugly and bad-smelling

,Now man is like that hide

;From different moistures, it has become ugly and fat

,Now you should rub it hard

;Till it becomes clean and thin

,If you can't, let it be

;Then God will make you suffer a lot

,God's hurting is your cleansing

.His knowledge is above yours

If you do not know the philosophy of something, Do not deny it.٣

There are many people whose personal knowledge is used for the evaluation of

things and events. If they assume something is true, they accept it, or else they would .reject it. But we should know our scientific knowledge and means are limited

"وَمَا أُوتِيتُمْ مِنْ الْعِلْمِ إِلَّا قَلِيلًا" [۴۸۴]

And you are not given aught of knowledge but a little" [The Israelites ۸۵]. It is always" possible that, on the one hand, our so-called knowledge might turn out to be wrong, and on the other hand, it might happen that others, through better instruments and means might have found the truth. It might happen, as well, that nobody yet has access to the right means, and such means might be found in the future. Thus, :Avicenna has said

Whatever strange thing strikes your ears, while incisive reasoning can not reject it," [assume that it might materialize."[۴۸۵

It is for this reason that Imam Ali (s) has said, "Whenever you are faced with a problem regarding the events of this world, and you are not aware of the philosophy behind the so-called disastrous events such as earthquakes, storms and diseases, find the reason in your own ignorance, and do not claim that since you do not know .the secrets of these phenomena, therefore, they are not assets whatsoever

This is because when you were born, you lacked all sorts of knowledge. Then gradually, through your senses, such as sight, hearing, touch, taste and smelling, you were connected to the outside world and you started analyzing the events through .your reasoning

"وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ"

And"

Allah has brought you forth from the wombs of your mothers-you did not know anything- and He gave you hearing and sight and hearts that you may give thanks" [Qur'an ١۶:٧٨]. It is obvious that the rays of this knowledge are limited, but the affairs which are within the radius of creation are unlimited and immensely broad and .widespread

Some interesting Confessions

Einstein has said, "The puzzle of creation is still unresolved. We may even assume that this puzzle shall always remain intricate. What we have so far learned from the book of creation has been illuminating. Through this knowledge we have come to know some of the principles of the nature, but we are well-aware that compared with the volumes of this book which we have read, there still remain an immense number [of unresolved problems."[۴٨۶

William James says, "Our knowledge is a drop compared with our ignorance which is an ocean. The only thing which we can definitely say is that our natural knowledge is dependent on another vast world of another type the properties of which we have not [grasped"[۴٨٧

Charles Rischie says: "A genuine scholar is the one who is simultaneously both bold and courteous. He should be courteous since our knowledge is meager, and he should [be bold since the road towards mysterious world is open to us."[۴٨٨

Oliver Lodge says, "What we know, compared with what we suppose to know, is very little. Some say this without believing what they say; but I say it with complete [conviction"[۴٨٩

Alexis Carl, in the book, "Man, the

unknown creature," writes: "Those sciences which deal with living creatures, in general, and with man, in particular, have not progressed enough and they have stuck at the descriptive level. Man is a completely complex creature who can not be easily recognized. We do not yet have at our disposal sufficient means to know man and his relations with the outside world. In fact, our ignorance about ourselves is immense. We still do not have answers to many questions concerning our selves: How do genes carry the heredity characteristics? How do cells live in groups called tissues?"[۴۹۰]

Camil Flamarion in the book "The unknown powers of Nature" writes on the limitation of man's knowledge, "We do think, but what is the essence of thought?" Nobody can answer this question. We do walk, but what is the nature of the activity of the muscles? Nobody knows. I know that my decision consists of unmaterialistic power, and I am also aware that all my spirit is unmaterialistic. However, when I decide to raise my hand, I will notice that my decision moves my body muscles. But how does my decision move my hand. Nobody tells me how my optical nerves transfer the outside configurations into my thought. How is the essence of this thought conceived? Where is it located? How does the mental activity take place and what is its essence? I can extend the number of such questions for ten years whereas your greatest scientists can not answer even my fundamental questions."[۴۹۱]

۴. Carry out everything for the sake of Him

Since God is the Creator of

everything and every creature and He initiates creation and resurrection, and mixes sorrow with happiness, ugliness with beauty, assets with miseries and has made this principle of juxtaposition as the basis for perfection, "you have to resort only to Him and devote your worships just for Him and have your love only for Him and fear Him solely."

It is because this exclusive devotion is a sign of your gratitude and of your perfect monotheistic belief, which is not given to everybody. God in His Qur'an has trained the Prophet in this manner:

"قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ"

"Say: Surely my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. No associate has He; and this am I commanded, and I am the first of those who submit. Say: Shall I seek a lord other than Allah? And He is the Lord of all things; and no soul earns evil but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed [Qur'an ۶:۱۶۲-۱۶۴].

۸

"وَاعلَم يَا بُنَيَّ أنَّ اَحداً لَم يُنَبِّئ عَنِ الله كَمَا اَنبأ عَنهُ الرَّسُولُ صَلّى الله عَلَيهِ وَآلهِ، فَارضَ بِهِ رَائِداً وَإلى النَجاه قَائِداً"

فَانّی لَم اَلُکَ نَصِیحَهً وَاِنَّکَ لَن تَبلُغَ فی النَّظَرِ لِنَفسِکَ وَاِن اِجتَهَدتَ مَبلَغَ نَظَرِی لَکَ"

Be aware, my son, that nobody has informed us of Allah more than the Prophet has. Thus, be content with His leadership and make Him your resort for your salvage. I did not spare any advice for you and you will never appreciate your expediencies for yourself as much as I have deemed them necessary for you.

Description۸

In this part of the letter, Imam Ali (s) emphasizes two points:

۱. Mohammad's Religion is the Best in the world

As we know that the prophets have been sent to people at different times and under different conditions. The more backward the people the simpler was the prophets' training and educating people. Their schedules were like those of present-day schools where in elementary schools simpler books and methods are used whereas in the high schools we have more complicated programs.

Since the more ancient Prophets were sent to people who had not progressed enough, their methods of educating people were more elementary, but since the Prophet of Islam was the last of the Prophets,[۴۹۲] and his religion is eternally the way of life for all men,[۴۹۳] there it is better to be said that "no body has brought news from God like him", and his religion is the most comprehensive of all religions.[۴۹۴] Anybody adopting another way of life is rejected.[۴۹۵] It is also right to say: Only he is to be chosen as the leader[۴۹۶] since his religion is the most comprehensive, his leadership the most

perfect and his commandments the most prospering

An old one sees in the mud brick what the young one can see in the mirror .۲

Every father wishes well for his child. He will not spare any advice in building his personality. He is usually more decisive, determined and experienced than the young one who usually possesses less experience. It is an old saying that an old one sees in the mud brick what the young one can see in the mirror.

Concerning the value of the ideas and thoughts of the aged, Imam as-Sadiq (s) has said: "The existence of an elderly one in his family is like the Prophet among his people".[۴۹۷]

And this is a fact. On the one hand, there is a father like Imam Ali (s), who is the door of sciences for the Prophet (s), and who is well-experienced, and on the other hand, there is a child from the Prophet's Household, who is going to guide the Islamic world in the near future, and be the substitute for his father in the guidance of the Moslem world. Therefore, for these valid reasons it is necessary that, firstly, the sufficient amount of advice be given him, and secondly, it was suitable for Imam Ali (s) to employ his own experiences in the education of his son.

۹

"وَاعْلَم يَا بُنَىَّ اِنَّه لَو كَانَ لِرَبِّكَ شَرِيكٌ لَاَتَتكَ رُسُلُه وَلَرَأيتَ آثَارَ مُلكِهِ وَسُلطَانِهِ وَلَعَرَفتَ اَفعَالَهُ وَصِفَاتَه وَلكِنَّهُ اِلهٌ وَاحِدٌ كَمَا وَصَفَ نَفسَهُ لا يُضَادُهُ فى مُلكِهِ اَحَدٌ وَلا يَزُولُ اَبداً وَلَم يَزَل اَوَّلٌ قبلَ الاَشيَاءِ بِلا

اَوَّلِیهِ وَآخِرٌ بَعدَ الاَشْیاء بِلا نِهایَه عَظُمَ عَن اَن تَثبُتَ رُبُوبِیَته بِاحاطَهِ قَلبٍ اَو بَصَرٍ فَاِذَا عَرَفتَ ذَلِکَ فَافعَل کَما یَنبَغِی لِمثلِکَ اَن یَفعَلَهُ فی صِغَرِ خَطَرِهِ وَقِلَّهِ مَقدِرَتِهِ وَکَثْرَهِ عَجْزِهِ وَعِظَمِ حاجَتِهِ اِلی رَبِّهِ فی طَلَبِ طاعَتِهِ وَالخَشْیَهِ مِن عُقُوبَتِهِ وَالشَفَقَهَ مِن سَخَطِهِ فَاِنَّهُ لَم یَامُرکَ اِلا بِحُسْنٍ وَلَم یَنْهَکَ اِلا عَن قَبیحٍ"

Be aware, my son! If there were an associate for God, his Prophets would then come“ to you and you could observe the signs of his might and power and you would recognize his acts and attributes. But He does not have any associate, in the way He has described Himself. Nobody is able to oppose Him in his sovereignty. He is not demolishable; He is for ever. He is the Head to the Dynasty of existence. He does not have any beginning, but is the last of all without having any end. He is greater than his divinity could be felt by any heart or eye. Now that you realize these facts, you too, like those who are weak and are in need of God’s assistance, should try to worship Him and should fear His anger and punishments; this is because you are commanded .”by Him to carry out good and are warned by Him to stay away from evil

Description ۹

:The following notes and points are significant in Imam Ali’s letter

Monotheism and the rejection of polytheism from another perspective .۱

Imam Ali (s) discusses monotheism from a different angle. He says if God was not unique and without association and if there

were associates for Him as the followers of polytheism erroneously assume, then this :associate would have the following traits

.a) He would send us some messengers to invite us towards his religion

.b) He would have some territory of power

.c) He would have some manifestations of his traits

But we observe that none of the above traits has been realized. The prophets of polytheism either did not show up or could not verify their claims. However, the manifestations of acts and attributes which exist in this world all lead to the notion of monotheism, not to polytheism. This is because, as it is proven elsewhere, God is [Necessary Being and excludes the territory for any other Being.[۴۹۸

:The Holy Qur’an condemns such claims as baseless

"وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ"

[And whoever invokes with Allah another god, he has no proof of this”.[۴۹۹“

God is Everlasting .۲

In accordance with the researches done to prove that God is Necessary Being and that He exists by Himself, we conclude that He exists for ever and is eternal. If this were not true, He would not need existence; but this is contrary to the principles of .Necessity and Self-Existence

He dominates Everything and Nothing Dominates Him .۳

Allah has no any limitation and He dominates everything. If He has place and time, and if He can be included by hearts or eyes, then He would be limited. Such an assumption would be impossible regarding a Being whose truth is limitless and whose :dominance is pervasive

"عَظُمَ عَن اَن تَثْبُتَ ربُوبِيَتُه بِاحاطَهِ قَلْبٍ اَو

بَصَرٍ"

,Our wisdom would not reach His very Being“

."In the way that a straw would not reach the ocean bottom

:The more a believer is aware, the more he will be duty-bound .۴

The more distance there is between the creator and the created in the dimensions of need-needlessness, ability – weakness, might – wretchedness, and eternity – fatality, the more there should be dutifulness, obedience and awe on the part of the believer .towards his God

And since this relation exists between the Creator and His creatures; therefore a believer should engage more in dutifulness, submission and obedience towards his God. Of course, a believer will carry out this feat if he is aware of the facts. The excessive obedience and worships of most Prophets and God's men are due to this .very fact

Man's Duties towards God are based on true expediences .۵

In contrast to the view of Ash'arites who conceive no motives for God's acts, the Mo'tazilites and the Shia contend that God never does anything for no reason. Since He is the absolute not-needy, He will not carry out affairs for His is own benefits, but .rather for the interest of His servant – believers

Thus, in God's duties for people there are certainly good and bad, expedience and :evil–doings; that is why enjoining of the good and prohibiting of the evil is enforced

Neither can the sinners do any harm, nor do the believers' obedience give Him satisfaction

,He has not created to earn benefits

.Rather, to be generous towards the believers

He has not sent the Prophets to give

people troubles, but

"يُخْرِجُهُمْ مِنْ الظُّلُمَاتِ إِلَى النُّورِ"

Allah is the guardian of those who believe) He brings them out of the darkness into) .[the light [Qur’an ٢:٢٥٧

١٠

"يَا بُنَيَّ اِنّي قَد اَنبأتُكَ عَن الدُّنيا وَحالِها وَزَوَالِها وَانتِقَالِها وَانبأتُكَ عَن الآخِرَهِ وَمَا اُعِدّ لأهلِهَا فِيهَا وَضَرَبتُ لَكَ فِيهِمَا الاَمثَالَ لِتَعتَبِرَ بِها وَتَحذُوَ عَلَيهَا.

اِنَّمَا مِثلُ مَن خَبِر الدُّنيا كَمِثلِ قَومٍ سَفرٍ نَبَا بِهِم مَنزلٌ جَدِيبٌ فَامّوا مَنزِلاً خَصِيباً وَجَناباً مَرِيعاً فَاحتَمَلوا وَعثَاءَ الطَّرِيقِ وَفِراقَ الصَدِيقِ وَخُشُونَهِ السَّفرِ وَجُشُوبَهِ المَطعَمِ لِيَأتُوا سَعَهَ دَارِهِم وَمَنزِلَ قَرَارِهِم فَلَيسَ يَجِدُونَ لِشَيئٍ مِن ذَلِكَ اَلَماً وَلا يَرَونَ نَفَقَهً فِيهِ مَغرَماً وَلا شَيئٌ اَحَبُّ اِلَيهِم مِمَّا قَرَّبَهُم مِن مَنزِلِهِم وَاَدنَاهُم مِن مَحَلِّهِم وَمَثَلُ مَن اِغتَرَّ بِهَا كَمَثَلِ قَومٍ كَانُوا بِمَنزِلٍ خَصِيبٍ فَنَبَا بِهِم اِلى مَنْزِلٍ جَدِيبٍ فَلَيسَ شَيئٌ اَكْرَهُ اِلَيهِم وَلا اَفظَعَ عِندَهُم مِن مُفَارَقَهِ مَا كَانُوا فِيهِ اِلى مَا يَهجُمُونَ عَلَيهِ وَيَصِيرُونَ اِلَيهِ"

My son! I have made you aware of the world, of its states, of its declines and“ changes. I also let you know of the Hereafter and what is reserved there for its people. I also gave you examples for these states so that you take your lesson and .walk on the right track

Those who have tried this world are like passengers who emigrate from a desert into a place of abundance where comforts of all sorts are ready. In order for them to reach this place of comforts they have endured the hardships of the way, have accepted separation from friends, have accepted, as well, the obstacles and unsuitable foods on the way in order to arrive at their desired

place. They will not complain of any of these hardships, nor will they consider their .expenses as a waste of time. The only thing they desire is to arrive at their final resort

But those who have taken pride in this world are like passengers who desert a place of abundance to arrive at an arid land. For them nothing is more annoying than ."leaving a comfortable place to live in a desert

Description ١٠

At different places of this book, Imam Ali (s) has talked about the true value of this world and the desirable and undesirable world and man's place in them. Through the following two examples, Imam (s) has described the place of the free man as opposed :to the place of those who have sold their hereafter to this world

Two Examples of Two Groups

The First Group: These are knowledgeable and experienced people for whom the world with all its seemingly attractive features compared with the everlasting abundance of Hereafter is just worthless. Therefore, although they might possess all the comforts of life they consider themselves like passengers who are getting ready to go to their final resort. They also think here is an arid land and are counting the minutes to leave this desert to arrive at a place filled with abundance. For this aim, :they will suffer all sorts of distresses: the poet says

,These bitter-than-poison days shall pass

.Once again will come the sweeter-than-sugar days

Those who consider themselves as the birds of the kingdom of Heaven and will not belong to this mundane world

and think their stay in the cage of this world is just short-lived try their best to arrive at their permanent shelter. Of course, in this way they have to suffer all sorts of distresses, such as separation from friends, and life sufferings. The hope of arriving .there makes the bitter trial into a sweet thing

This group consider this world as "dar mamarr" (transitory world) and hereafter as "dar maqarr" (stay-in world). They do not fear death besides that they consider it as sweeter than honey. They like it more than a child's love to its mother's breast.[۵۰۰] :They think in the following manner

,The curtain of my soul has darkened my body

;How sweet is the moment I throw down this curtain

,Such mundane cage is not proper for a sweet singer like me

.I will go to the Heaven's Garden, since I am a bird of that pasture

,I'm a bird from the kingdom of Heaven, I don't belong here

;They have captured this bird in my body-cage

,I search for what is heavenly

;I'm prepared to go there

,How sweet is the day when I fly towards my love

.I'll move my wings in the hope to arrive at His place

The Second Group: This includes those people who are fond of life here, thinking that life ends here, and nothing more. All that they want is take advantage of life's deceitful features. These people are like those passengers who live in a place filled with all conceivable comforts but suddenly are ordered to leave here to live in a desert devoid of

all comforts. It is naturally hard for them to separate themselves from all these joys. .They fear death, as a result

:Concerning this, the Holy Qur’an talks about the Jews

"قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنتُمْ صَادِقِينَ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ قُلْ إِنَّ الْمَوْتَ الَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَهِ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ"

Say: O you who are Jews, if you think that you are the favorites of Allah to the“ exclusion of other people, then invoke death if you are truthful. And they will never invoke it because of what their hands have sent before; and Allah is cognizant of the .unjust

Say: As for the death from which you flee, that will surely overtake you, then you shall be sent back to the knower of the unseen and the seen, and He will inform you of that [which you did”.[۵۰۱

:Someone asked Abuzar: Why do we hate death? He answered

The reason is that you have built the world, but have destroyed your hereafter. It is“ [natural for you to hate transferring from an improved land to a demolished one".[۵۰۲

:(It is reported that somebody has asked the Prophet (s

"مَا بَالِى لا اُحِبُّ المَوتَ؟ فَقَالَ: لَکَ مَالٌ؟ قال: نَعم، قال: قَد قَدَّمتَهُ؟ قال: لا، قال: فَمِن ثَمَّهَ لا تُحِبُّ المَوتَ"

Why don’t I love death?” “Do you have wealth?” “Yes,” “Have you sent some of it“ [beforehand?” “No, This is the reason why you hate death?”[۵۰۳

۱۱

"يَا بُنَىَّ اِجعَل

نَفْسَکَ مِيزَاناً بَينَکَ وَبَينَ غيرکَ فاحِب لِغَيرکَ مَا تُحِبُّ لِنفسِکَ وَاکْرَه لَهُ مَا تَکْرَهُ لَهَا، وَلا تَظلِم کَمَا لا تُحِبُّ اَن تُظلَم، وَاَحسِن کَمَا تُحِبُّ اَن يُحسَنَ اِلَيکَ وَاستَقبِح مِن نَفْسِکَ مَا تَستَقبِحُ مِن غَيرِکَ وَارْضَ مِنَ النّاسِ بِمَا تَرضَاهُ لَهُم مِن نَفسِکَ وَلا تَقُل مَا لا تَعلَم وإن قَلَّ مَا تَعلَم وَلا تَقُل مَا لا تُحِبُّ أن يُقالَ لَکَ.

وَاعلَم اِنَّ الاِيجَابَ ضِدُّ الصَواب، وَآفَةُ الاَلبَاب، فَاسْعَ فى کَدحِکَ وَلا تَکُن خَازِناً لِغَيرکَ وَاِذا اَنتَ هُدِيتَ لقَصدِکَ فَکُن اَخشَعَ مَا تَکُونُ لِرَبِّکَ"

My son let yourself be a standard for justice between you and others. Thus, do to others what you like them do to you. What you do not like happen to you, do not let it happen to others. Do not engage in injustice in the same way as you do not like to be treated unjustly. Perform good acts in the same way that you like to be treated well. Consider ugly anything that you assume ugly on the parts of others. Approve anything for people which you like them to approve for you. What you do not know, do not say, although what you know is little. Do not tell people anything you do not like them to tell you. Be aware that pride and self-satisfaction are the enemies for rightfulness and honesty and are the disease for wisdom. Be a man of trial and struggle; never be a treasurer for others. And when you found the right path towards Allah, be humble in .front of your creator

Description ١١

,Here in this letter

Imam (s) emphasizes one of the most significant principles of ethics, that is, the fact that all members of a society have similar interests, rights and morals. In the same way that every individual expects that his rights be respected in the society, his personality be valued and be treated amicably, he himself should respect other .people's rights

If this morale is vigorous in social life, the relations among people will be strong, .people's rights will be observed and peace and stability will be strengthened

It is narrated that a man came up to the Prophet (s) telling him: I carry out all my duties well, but I can not stop committing one sin; I have illegal relation with a woman .and carry out adultery

The Prophet's followers warned him to be polite but the Prophet did not let them reproach the young man. The Prophet (s), then, asked the young man if he had .mother, sister and other relatives. The young man gave a positive answer

Then the Prophet (s) asked the young man: Do you like other people to have such illegal relations with your sister and mother? The young man, feeling great .embarrassment, promised not to commit such a sin again

No doubt, if all members of the society possessed such a morale and respected other .people's rights, the society would turn into a utopia

On the basis of such an educational and ethical principle, Imam (s) orders his son to let himself be a criterion of justice between he himself and others. He, then, mentions the following

:points

What he prefers for himself, he should prefer for others as well. In this respect .۱ :there are many traditions available

"لا يَكمُل اِيمانُ عَبدٍ حَتّی يُحِبَّ لاَخِيهِ مَا يُحِبُّ لِنَفسِهِ وَيَكْرَهَ لَهُ مَا يَكرهُ لهَا"

A believer's Faith is not perfect unless what he deems appropriate for himself, he [deems suitable for his brethren"[۵۰۴

:Imam Sadiq (s) has said

"مِن حُبِّ الرَجُلِ دينَهُ حُبّهُ لاخوانِهِ"

[Among the characteristics of a true believer is his love for his brothers".[۵۰۵

:The great Prophet (s) has said

"المؤمِنُ يُحِبُّ لأخيهِ ما يُحِبُّ لنفسِه"

[What a believer considers good for himself also considers good for his brother".[۵۰۶"

.He will not do injustice to others as he does not want to be treated unjustly .۲

.He is benevolent to others as he wishes others to show him benevolence .۳

.What he considers ugly in others he should consider ugly in his own behaviors .۴

.What he considers good for others, he should consider it good for himself .۵

What he does not know he should not level against others although his knowledge is .۶ .meager

He does not backbite others in the same way that he does not want others to back .۷ .bite him

Since being self-conceited is against truth and rightfulness and is a parasite for .۸ .wisdom, he should not use it

Although he should try his best to earn leqitimate income to run his life, he should .۹
.not be a treasurer for others, especially for his heirs

[To thank God when he is guided towards God.[۵۰۷ .۱۰

۱۲

"واعلَم اَنَّ اَمامَکَ طَرِیقاً ذَا مَسَافَهٍ بَعِیدهٍ ومَشَقَّهٍ شَدِیدَه وَانَّه لا غِنی بِکَ فِیهِ

عَن حُسنِ الاِرتِيـادِ وَقـدْرِ بَلاغِـكَ مِنَ الزَّادِ مَعَ خِفَّهِ الظَّهرِ فَلاـ تَحمِلَنَّ على ظَهرِكَ فوقَ طاقَتِـكَ فَيَكونَ ثِقْلُ ذلِكَ وَبالاً عَلَيْكَ، واِذا وَجَـدْتَ مِن اَهلِ الفاقَهِ مَن يَحمِلُ لَكَ زادَكَ اِلى يَومِ القِيامَهِ فَيُوافِيكَ بِهِ غَداً حَيثُ تَحتَاجُ اِلَيهِ فاغْتَنِمهُ وَحَمِّلهُ اِيَّاهُ وَاَكثِر مِن تَزوِيدِهِ وَانتَ قَادِرٌ عَلَيهِ فَلَعَلَّكَ تَطلُبُهُ فَلا تَجِدُهُ.

واغتَنِم مَن استَقرَضَكَ فى حَالِ غِناكَ لِيَجْعَلَ قَضائَهُ لَكَ فى يَومِ عُسْرَتِكَ وَاعلَم اَنَّ اَمامَكَ عَقَبَهً كَئُوداً المُخِفُّ فِيهَا اَحسَنُ حالاً مِنَ المُثْقِـلِ والمُبْطِئ عَلَيْهـا اَقبَـحُ اَمْراً مِنَ المُسـرِعِ وَاِنَّ مهبَطَهـا بِـكَ لا مَحالَهَ اِمَّا على جَنَّهٍ اَو على نَارٍ فارتَـدْ لِنَفسِكَ قَبْلَ نُزُولِكَ وَوَطِئِ المَنزِلَ قَبْلَ حُلُولِكَ فَلَيْسَ بَعْدَ المَوتِ مُستَعْتَبٌ وَلا اِلى الدُّنيا مُنصَرَفٌ "

Be aware that there is a hazardous road in front of you. Also know that you will need“ a great deal of trial, hard work, and sufficient provisions. Thus, do not carry too much burden on your shoulders since the consequences are fatal and destructive. And if you could find a needy person who could carry your provisions up to the Doomsday, put your provisions over his shoulders. If you have the capability of preparing more provisions, prepare more of them and send them through him. This is because you might someday try to reach such a person and you would not find him. If a person asks you for some help at the time when you are not needy, provide him with some so .that he may help you when you need him

Be aware that on your path there are precarious hurdles which can be surpassed by those

who are free and whose burdens of sins are not that heavy and slow-walkers have .harder time than the fast-goers

Be aware that your descent is either in the paradise or into the Hell. Therefore, prior to your arrival to that world, prepare the necessary provisions. Make a good resting-place for yourself since no excuse is acceptable and there is no return for you to the ."world at that moment

Description ۱۲

In this section of the letter, Imam Ali (s) talks about the perilous road to the Doomsday, and the hardships which exist over there. He says no excuses are accepted and a return to the world is impossible. Whatever we are able to do, we should do here. Imam Ali (s) has invited his son and all of his other spiritual sons to .prepare provisions for the Doomsday

:The following points in Imam Ali's letter are worth considering

Sufficient Provisions and Light-Load of possessions .۱

In this hard and long road two things are essential: First, enough provisions which can help us there and which includes piety and good deeds. Imam Ali (s) has said: خَیرُ الزّادِ التَّقوَی

"The best kind of provisions is piety"

And secondly, the light-load of possessions in this world. We would suffer a lot in that :long, tedious journey of ours. We will be destroyed if the load is too heavy

Be aware of the significance of those who carry your provisions on the way or pay .۲ you back what they owe you on difficult days

(In emphasizing our struggles to prepare the provisions, Imam Ali (s

:uses two beautiful similes and metaphors

Firstly: In this long and tiring way if you can find somebody to be able to carry some of your provisions to your destination, you are lucky. Be aware that when you help the needy today, in fact you have put your provisions for the next world over their shoulders to deliver them to you in the next world. You might not be lucky enough to :have a chance like this tomorrow

Secondly: There are people who are ready to borrow from you when you are rich to give it back to you when you are poor. Make your best from this situation. Be aware that to give away your wealth to the needy for God's sake is to lend to God.[۵۰۸] This is easy for you to day to perform such a good act. However, on the Doom's Day, when it :is the time of hardship, despair and misery, the result is of significant consequences

۳. In hard – to – cross roads, the light – loaded travelers are more at ease

Imam Ali (s) talks about hard – to – cross roads in the direction of the Resurrection Day. These are mentioned in the books on traditions.[۵۰۹] Naturally, those who are light – loaded in sins pass both speedily and easily but the heavy–loaded sinners .either fall or stumble on the way

۴. The End point for Every body is either the paradise or the Hell

Imam Ali (s) points out that the end point for all is either the paradise or the

Hell. We should make every thing ready before departure. After death there is no .return

۱۳

"واعلم اَنَّ الَّذِی بیّدِهِ خَزائِنُ السَّمواتِ والارض قد اَذِنَ لَکَ فی الدُّعاءِ وتَکَفَّلَ لَکَ بالإجابَهِ وامَرَکَ اَن تَسألَهُ لیُعطِیَکَ وتَستَرحِمَهُ لِیَرحَمَکَ ولم یَجْعَل بَینَهُ وبَینَکَ مَن یَحجُبُکَ عَنهُ، ولم یُلجِئکَ اِلی مَن یَشْفَعُ لَکَ اِلَیهِ ولم یَمْنعکَ اِن اسأتَ مِنَ التوبه ولم یُعاجِلکَ بِالنِقمَه ولم یَفضَحْکَ حَیْثُ تعرَّضْتَ للفضیحَهِ ولم یُشّدِّد عَلَیکَ فی قَبُولِ الإنابَهِ ولم یُناقِشْکَ بالجَرِیمَهِ ولم یُؤیِسْکَ مِنَ الرَّحمَهِ بَل جَعَلَ نُزُوعَکَ عَنْ الذَّنْبِ حَسَنَهً وَحسِبَ سَیِّئَتِکَ واحِدَهً وحَسِبَ حَسَنَتَکَ عَشراً.

وفَتَحَ لَکَ بابَ المَتابِ وَبابَ الاِسْتِعتَابِ فاِذا نادَیْتَهُ سَمِعَ نِداکَ واِذا ناجَیْتَهً عَلِمَ نَجْواکَ فَاَفَیْتَ اِلَیهِ بِحاجَتِکَ وَابثَثْتَهً ذاتَ نَفْسِکَ علی اُمُورِکَ وشَکَوتَ اِلَیهِ هُمُومَکَ واستَکْشَفتَهُ کَرُوبَکَ واسْتَعَنتَهُ علی اُمُورِکَ وسَألتَهُ مِنْ خَزائِنِ رَحْمَتِهِ مالا یَقْدِر عَلی اِعْطائِهِ غَیْرُهُ مِنْ زِیادَهِ الاَعْمارِ وصِحَّهِ الابدانِ وسِعَهِ الاَرْزاقِ.

ثُمَّ جَعَلَ فی یَدَیْکَ مَفاتِیحَ خَزائِنِهِ, بِما اَذِنَ لَکَ مِنْ مَسْائِلِتِهِ، فَمَتی شِئتَ استَفتَحتَ بِالدُّعاءَ اَبْوابَ نِعْمَتِهِ واستَمْطَرْتَ شَآبِیْبَ رَحْمَتِهِ فَلا یُقنِطَنَّکَ اِبطاءُ اِجابَتِهِ، فَاِنَّ العَطِیَّهَ علی قَدَرِ النِّیهِ ورُبَّما اَخَّرَتْ عَنْکَ الاِجابَهُ لِیَکُونَ ذلِکَ اَعظَمَ لِأجْرِ السائِلِ واَجزَلَ لِعَطاءِ الآمِلِ ورُبَّما سَألتَ الشَیئ فلا تُعْطاهُ وَاوْتیتَ خَیراً مِنْهُ عاجِلًا او آجِلًا او صُرِفَ عَنْکَ لِما هُوَ خَیْرٌ لَکَ فَلَرُبَّ اَمرٍ قَدْ طَلَبْتَهُ فِیهِ هَلاکَ دِینِکَ لَو اُوتِیتَهُ فَلتَکُنْ مُسْالَتِکَ فِیما یَبْقی لَکَ جَمالُهُ وَیُنْفی عَنْکَ وَبالُهُ فالمالُ لایَبْقی لَکَ ولا تَبْقی لَهُ"

Be aware! He who has at His disposal the earth and sky treasures has given you the" permission to ask Him for help and to worship Him and has guaranteed the acceptance of your requests. He has commanded you to

beg Him your needs and ask Him for His favors. . God had put nobody between you and Himself to act as a curtain and has not urged you to refer to any intermediary. He has not stopped you to repent if you have done something wrong. If you do something wrong and then go back to Him he will not reproach you. He does not haste to punish you. When you deserved betrayal, He has not betrayed you. He has not put conditions on accepting your repentance. He has not made you despair from his generosity. Rather, he has accounted your return from committing sins as a good act. He has counted your sin as one and your doing good as ten. He has kept the door of your return open. When you call Him, he will listen to you. When you whisper to Him, He knows what you try to tell Him. So take your needs to Him and show yourself to Him as you truly are. When you wish, you could tell Him your secrets and your .distresses and beg Him for assistance

He is the only One who could supply you with valuable assets from His treasures of .generosity, such as longevity, health and extended sustenance

Once again, I stress the fact that God has put the key to His treasures in your hands because He has permitted you to plead Him. Thus, whenever you wish, you could open His doors to His generosity through your prayers and benefit from His benevolence. Never

despair when your prayers did not get immediate acceptance. This is because His benevolence is based on your true intentions. Sometimes it happens that you beg but your wishes are not fulfilled. However, some time later you will be given something more extra than you had previously asked for. And sometimes this special request is not fulfilled for some specific reasons. This is because what you are pleading for might .damage your religion

Thus, your wish should be in such a way that its beauty shall remain and its vicious .”side shall go away from you

Description۱۳

description ۱۳

In this part of the letter, Imam Ali (s) puts stress on two points: Supplication and .repentance, both of which are used for the spiritual reconstruction of man

Man, due to his over-engagement in current daily affairs, gets self-centered and indulges in too much of self-reliance, with little attention for Divine bases, and erroneously assumes that he is mighty enough to carry on every action. He is not aware that in this world there are thousand agents involved in the arrangement of affairs. Man, through his supplication and his obedience to God, could benefit a lot in order to surmount complexities of life. For this reason, in this letter, Imam (s) teaches his son to be aware of the fact that in this world the worldly affairs are not done solely through material and physical agents. Rather, spiritual factors, such as supplication and worship are also at work. The second point emphasized in this letter is the fact ,that if man

through his sins, temporarily distances himself from God, he can compensate for it .through his repentance to gain, once again, God's benevolence

The Role of supplication and the conditions for its Fulfillment

In order for man to come close to God, to gain spiritual peace of mind, to get ethical values, to stay away from sins, to cleanse mental disturbances, to avoid Satan's temptations, to strengthen his intelligence and cognitive powers, and to satisfy his physical and mental needs, he needs to worship God. For this very reason, the major part of the Prophet's educational programs in general and the Prophet of Islam's .program in particular consists of teaching people to carry out prayers

But in today's world more than ninety percent of people suffer from some sort of nervous and mental disturbances. Every day we witness million cases of crimes in the world. A lot of people, due to distresses and worries and because of their indecisions, resort to narcotics and drugs and tranquilizers and alcohol and pornographic films. Most of them, towards the middle part of life, give up their education, jobs and families to engage in suicides or live a parasite life. It seems as if Alexis Carl's prediction had come true when he said, "This is the price we pay for the industrial civilization and for the changes of life we are receiving."[۵۱۰] At such a time, we even need more prayers and supplication. Dale Carnegie presents the following statistics for the American community: "In the United states, in general, every thirty five minutes one person commits suicide and every two minutes

a person goes mad." He then adds: "If people went after the peace which contains in the religious supplication, most of these suicides and mental diseases could be avoided"[511]

Elsewhere Alexi Carl is reported to have said, "The greatest power man could produce is through supplication and worship. Such a power acts like gravity whose existence is real and touchable. In our medical life we have come across patients who were not treated through medicines but were cured through supplication and worship. The secret behind this is the fact that man uses his meager power and strength and extends it into an immense power. When we are worshipping or are engaged in supplication we are connecting ourselves with an eternal power that is in charge of all creation. We beg that power to look for our needs. Such a pleading removes our difficulties and magnifies our power"[512]

It is for this reason that the Prophet (s) has introduced supplication as a believer's weapon, the pillar of the religion, the light of the skies and the earth:

"الدُّعاءُ سِلاحُ المُؤمِنِ وَعَمُودُ الدِّينِ ونُورُ السَّمواتِ والَارضِ" [۵۱۳]

And Imam Ali (s) calls supplication as the key to victory and salvage:

In Komeyl supplication he introduces supplication as a means for the strengthening of the body and mind and as an agent to serve both God and people and a means for a journey towards Heaven.

"قَوِّ على خِدمَتِکَ جَوارِحِی وَاشْدُد عَلى العَزِيمَهِ جَوانِحِی وهَب لِیَ الجِدَّ فی خَشْيَتِکَ وَالدَوامَ فی الاتِصالِ بِخِدمَتِکَ حَتّی اَسرَحَ اِلَيکَ فی مَيادِينِ السَّابِقِينَ واُسرِعَ اِلَيکَ فی البارِزِينَ واشتَاقَ

اِلَیکَ فی المُشتَاقِینَ واَدنُوَ مِنکَ دُنوَّ المُخلِصِینَ واَخافَکَ مَخافَهَ المُوقِنِینَ واجتَمِعَ فی جِوارِکَ مَعَ المُؤمِنِینَ"

Strengthen my limbs to serve you, fortify my determination, help me fear you and be" at your service so that I could be among frontiers and be among those who haste to reach you and get close to you and fear you the way true believers fear you and be [among believers around you".[۵۱۴

Persuasion Towards Supplication and Worship

Because of the miraculous effects of supplication and worship, they have always been emphasized by God, Prophets and God's men. At one point the Holy Qur'an considers :supplication as a means for the value of people

قُلْ مَا يَعْبَأُ بِكُمْ رَبِّى لَوْلَا دُعَاؤُكُمْ "

Say: My lord would not care for you were it not for your prayer".[۵۱۵] At another place" God orders people to call upon Him and He will answer them and if they refuse to do :so they will answer them and if they refuse to do so they will go to Hell

"وَقَالَ رَبُّكُمُ ادْعُونِى أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ "

And your Lord says: Call upon Me, I will answer you; surely those who are too proud" [for My service shall soon enter hell abased".[۵۱۶

The Prophet (s) considers supplication as the best weapon against the enemy and the .best means to get sustenance

"اَلا اَدُلُّکُم عَلی سِلاحٍ یُنجِیکُم مِن اَعدَائِکُم ویُدِرُّ اَرزَاقَکُم؟ قَالوا بَلی یا رَسُولَ الله قال: تَدعُونَ رَبَّکُم بِاللَیلِ والنَّهار فاِنَّ سِلاحَ المُؤمِنِ الدُّعاء"

Should I not lead you to have a weapon which could protect you against your" enemies?" They

said: Yes, O messenger of Allah". Then he said: "Pray God, day and night, because the weapon of a believer is the prayer."[517]

Some people assume that the world is solely based on cause and effect factors. Therefore, they think, there is no room in the Divine destiny for prayer and supplication. They, however, ignore the fact that supplication is among cause and effect factors. This assumption is rejected in numerous traditions including the following which is narrated from Imam as-Sadiq (s) by Zurara:

"اُدعُ الله عَزَّوجَلَّ ولا تَقُل: اِنَّ الأمرَ قَدْ فُرِغَ مِنهُ قالَ زُرارَه: اِنَّما يَعنِى لا يَمنَعُكَ اِيمانُكَ بِالقَضاءِ والقَدَرِ اَن تُبالِغَ بِالدُّعاءِ وتَجتَهِدَ فِيهِ"

"Call God. Let not your faith in destiny hinder you from engaging in supplication".[518]

Abdollah Ibn Senan says that he has heard Imam Sadiq (s) saying:

"الدُّعاءُ يَرُدُّ القَضاءَ بَعدَ ما اُبْرِمَ اِبْراماً فَاكْثِر مِنَ الدُّعاءِ فَاِنَّهُ مِفتَاحُ كُلِّ رَحْمَهٍ ونَجاحُ كُلِّ حاجَهٍ ولا يُنَالُ مَا عِنْدَ الله عَزَّوجَلَّ اِلاّ بِالدُّعاءِ واِنَّهُ لَيسَ بَابٌ يَكثُرُ قَرْعُهُ اِلا يُوشَكُ اَن يُفْتَحُ لِصَاحِبِهِ"

"Supplication expels divine disasters. Therefore, engage yourself in prayer and supplication excessively since it is the key to any good and the fulfillment of all needs. It is the supplication which brings forth assets for us. There is no door which remains shut if you knock on it".[519]

Since the supplication is among the world cause and effect factors; therefore, you should always call God.

The Prophet (s) has said:

"يَدخُلِ الجَنَّهَ رَجُلانِ كَانا يَعْمَلانِ عَمَلاً واحِداً فَيَرى اَحَدَهُمَا صَاحِبَهُ فَوقَه، فَيَقُولُ يا ربِّ بِما اعطيتَهُ وكانَ عَمَلُنا واحِداً؟ فَيَقُولُ الله تَبارَكَ وتعالى: سَألَنى ولم

"تَسألنی

Two men whose actions are identical enter the paradise, but one of them has a“ better status. The man then asks: O God! How come he has got a better situation when our actions are identical? God replies: He asked and called me, but you did not”. [[۵۲۰

:Imam Baqir (s) has said

"اِنَّ الله کَرِهَ اِلحاحَ النَّاسِ بَعضَهُم عَلی بَعْضٍ فی المَسألَهِ وَاحَبَّ ذلِکَ لِنَفسِهِ اِنَّ الله جَلَّ ذِکرُهُ یُحِبُّ اَن یُسألَ ویُطلَبَ ما عِندَهُ"

God would not like people to call other people for help, but He prefers people to call“ [Him and ask Him to give them what they need”.[۵۲۱

:He has also said

"واللهِ لا یُلِحُّ عَبْدٌ مُؤمِنٌ عَلی اللهِ عَزَّوجَلَّ فی حاجَتِهِ اِلاّ قَضاها لَهُ"

I swear by God that when a true believer insistently asks God for anything, God will“ [supply him with what he wants.[۵۲۲

In this regard, of course, there is no difference between big needs and small ones. ,Imam Baqir (s) has also said

"لا تُحَقِّروا صَغیراً مِن حَوائِجِکُم فِاِنَّ احَبَّ المُؤمِنِینَ اِلی اللهِ اسألَهُم"

Do not belittle your small needs because the dearest believers are those who ask the“ [most:.[۵۲۳

:(God has told Prophet Moses (s

"سَلْنِی کُلَّ ما تَحتاجُ اِلیهِ حَتّی عَلَفَ شاتِکَ ومِلحَ عَجِینِکَ"

All what you need, ask me for it, even the grass for the sheep or salt for your foods”.“ [[۵۲۴

God will not need anything, Nor does he need any recommender

:Since God dominates all creatures and is closer to them even than they themselves

"ونَحنُ اَقرَبُ اِلَيهِ مِن حَبْلِ الوَرِيد أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ" [۵۲۵]

and since we are nearer to him than his life-vein "(And know that) Allah intervenes..."
between man

."and his heart

Therefore God hears people's supplication and prayers even if they are offered in whisper form, let alone their loud prayers. He is aware of the intentions of all. He does not suffer from any kind of jealousy. There is no need for a servant or mediator to :connect people with God. Allah says

"وَإِذَا سَأَلَكَ عِبَادِی عَنِّی فَإِنِّی قَرِیبٌ أُجِیبُ دَعْوَهَ الدَّاعِی إِذَا دَعَانِی فَلْیَسْتَجِیبُوا لِی وَلْیُؤْمِنُوا بِی لَعَلَّهُمْ یَرْشُدُونَ"

And when my servants asks you concerning Me, then surely I am very near; I answer" the prayer of the supplication when he calls on Me, so they should answer My call and [believe in Me that they may walk in the right way".[۵۲۶

Thus, if God has led us towards "means of nearness"[۵۲۷] and has let the interceder[۵۲۸] to intercede with Him, it is not because the asking of the believers will [affect God, but it is a sign of the believers' attainment of perfection.[۵۲۹

The conditions for the Acceptance of supplication and prayers

In accordance with God's promises, God accepts every supplication and prayers of the believers. But not every supplication is accepted under any kind of conditions. In .some circumstances they are accepted, in others they are rejected

The physical and spiritual Readiness .۱

The first condition for the acceptance of supplication and prayers is the believer's physical and spiritual readiness; the time and place also should be appropriately .selected: midnight and at the dawn, for instance

There is a tradition narrated from Imam Sadiq (s) which states that God has told :(Moses (s

"یا بْنَ عِمران هَبْ لِی مِن قَلبِکَ الخُشوعَ ومِن بَدَنِکَ الخُضُوعَ ومِن

عَینکَ الدُّمُوعَ وادْعُنِی فی ظُلَمِ الَّلیلِ فاِنَّکَ تَجِدُنِی قَرِیباً مُجِیباً"

O son of Imran, call me at night with a humble heart and body and weeping eyes.“ [Then you will find me very near and I will accept your supplication."[۵۳۰

Nouf al-Bekali says: One night I saw Imam Ali (s), who had left his bed, and was looking at the stars and told me: O Nouf, are you awake or asleep? I replied I was :awake, He then said

O Nouf, Prophet David (s) woke up at such an hour saying: At this time any kind of supplication and prayer will be accepted unless the performer of the supplication is a tax official for a tyrant governor, or he is his secret spy or his policeman or a musical [player of tambour or an entertainer".[۵۳۱

The Avoidance of sins

The other condition for the acceptance of the prayer and supplication is the taking distance with sins. It is because most sins draw a thick curtain on the way of the :acceptance of prayers. We observe this in the Komeyl supplication

"اللّهُمَّ اغفِر لِیَ الذُنُوبَ الَّتی تَحبِسُ الدُّعاء"

."O God! Forgive my sins that invalidate invocation“

Ayatollah Kalbasi mentions the sins which hinder the supplication and prayers to be accepted: suspicion, quarrel with brethren, delaying the performance of prayers, the [parents' dissatisfaction with children.[۵۳۲

:He, then, reports the following poem from Moulawi

,The smell of haughtiness, of greed, and of excessive need

;In the speech will show themselves like onion

,If you swear that you have not taken onion

;That you have stopped taking onion and garlic

When you open

,you mouth to swear

;The smell of these will surely betray you

,Then your prayers will be rejected for the lies you told

;Your tongue is not in harmony with your heart

,That supplication will be rejected

;It will not find acceptance

,If your intention is straight, but your speech not straight

;This distortion of speech is accepted by God

,But if your intention is not straight but your speech is all right

.That sort of intention is worth nothing

The purity of Foods

As we know our prayers and actions stem from a power which is based on foods. If these foods are gained illegally, our prayers are not clean and as a consequence they .are not accepted

:The great Prophet (s) has said

"مَن احَبَّ اَن يُستَجابَ دُعاؤُهُ فَليُطَيِّب مَطعَمَهُ ومَكسَبَهُ"

If you want your prayers to be acceptable, your foods and businesses should be" [permissible"[٥٣٣

In response to somebody who had said he wanted his prayers to be accepted, the :Prophet (s) said

"طَهِّر مأكَلَكَ ولا تُدخِل فى بَطنِكَ الحرامَ"

Let your food be permissible (halal) and do not fill your stomach with impermissible"
[(haram) foods."[۵۳۴

:He said also

"اطِب کَسبَکَ تُستَجابُ دَعوَتُکَ فاِنَّ الرَجُلَ یَرفَعُ الُّلقمَهَ اِلی فِیهِ حَراماً فما تُستَجابُ لَهُ اَربَعینَ یَوماً"

Purify your business for your prayers to be accepted. This is because if you eat a"
mouthful of illegally-gained food your prayers might not be accepted for forty days"
[[۵۳۵

:Imam Sadiq (s) has said

"اِذا اَرادَ اَحَدُکُم اَن یُستَجابَ لَهُ فَلیُطَیِّب کَسبَه ولِیَخرُج مِن مَظالِم النّاسِ واِنَّ الله لا یُرفَعُ اِلَیهِ دُعاءُ عَبدٍ وفی بَطنِهِ حَرامٌ او عِندَهُ مَظلَمَهٌ لاحَدٍ مِن خَلقِهِ"

If anybody of you wishes his prayers be“

accepted, he should try to practice permissible business and pay people what he owes them. This is because a believer's prayers are not accepted unless his stomach is clean from illegal foods and he does not owe anybody"[۵۳۶]

The Possibility and contingency of a deed

Among the conditions set for prayers to be acceptable are the possibility of the occurrence of the actions and the contingency of the desired action. Imam Ali (s) has said:

"يا صَاحَبَ الدُّعاء لا تَسأل مَا لايَكُونُ ولا يَحِلُّ"

"O the performer of supplication, do not ask for anything not attainable and not feasible".[۵۳۷]

The Hindrances on the way of accepting supplication

Although God is kind towards the believers and hears their overt and covert prayers and has promised to answer their calls, there are factors which may cause the prayers not to be accepted. Among these factors are the following:

۱. Sins

The indulgence of sins may be a factor for the rejection of a prayer. Imam Sadiq (s) is reported to have said, "Musa Ibn Imran (s) was passing by one of his followers who was prostrating. After some time he was still prostrating. Musa told him: If I could, I would satisfy your needs.

At this moment God revealed to him,

"لو سَجَدَ حَتّى يَنقَطِعَ عُنُقُهُ ما قَبِلتُهُ حَتّى يَتَحوَّلَ عَمّا اَكْرَهُ اِلى ما اُحِبُّ"

"I will not accept his prayers even if he engages in prostrating till his neck breaks. I will accept his prayers if he stops doing what I hate and turn towards doing things which I like"[۵۳۸]

۲. Injustice


One of the factors which hinder the acceptance of prayers is the injustice

done to others. In the book Ehtejaj there is a tradition narrated from Imam Sadiq (s) :depicting this truth

"اِنَّهُ سَئَلَ اَلَیسَ یَقُولُ الله اُدعُونِی اَستَجِب لَکُم؟ وقد نَری المُضطَرَّ یَدعُوهُ ولا یُجابُ لَهُ والمَظلُومَ لِیَنصُرَه علی عَدوه فَلا یَنصُرُه قال ویحَکَ ما یَدعُوه اَحدٌ اِلّا استَجابَ لَهُ امَّا الظَالِم فدُعاؤُهُ مَردُودٌ الی اَن یَتُوبَ وامَّا المُحَقُّ فاذا دعا استجابَ لَهُ وصَرَفَ عَنهُ البَلاءَ مِن حَیثُ لا یَعلَمُهُ او ادَّخَرَ لَهُ ثَواباً جَزِیلاً لِیَومِ حاجَتِهِ اِلیه واِن لم یَکُن الامرُ الَّذی سَأَلَ العَبدُ خَیرَ الله اِن اعطاهُ اُمسِکَت عَنهُ"

He was asked: Doesn't God tell the believers to call Him and He will answer? And this" is when we see depressed people pray and do not get any answer, and we see the suppressed ones who ask God for the victory over the enemy, but they do not receive .any help

Imam Sadiq (s) replied: you are wrong. Anybody who calls Him will get an answer. But a tyrant's prayer is rejected till he repents. When a rightful person prays, he will receive an answer and the disaster is diverted from him and he does not notice. But when believers pray and ask for something which is not suitable, for them, God will [not answer."[۵۳۹

When Natural factors are not considered .۳

According to the Islamic traditions, prayers and supplication are specific to occasions :when man's trials and struggles are of no use. Imam Sadiq (s) has stated

"أربَعَهٌ لاـ تُستَجابُ لهم دَعوَهٌ: رجلٌ جَالسٌ فی بَیتِهِ یَقُولُ اللّهُمَّ ارزُقنِی فیُقالُ لَه: اَلَم آمُرکَ بِالطَلَبِ، وَرَجُلٌ کَانَت لَهُ اِمرأهٌ فَدَعا عَلَیها

فَيُقالُ لَه: اَلَم اَجعَل اَمرَها اِلَيكَ، وَرَجُلٌ كَانَ لَهُ مَالٌ فَاَسرَفَ فَيَقُولَ اللّهُمَّ ارزُقنِى فَيُقالُ لَهُ: اَلَم آمُرکَ بِالاِقتِصَادِ، اَلَم آمُرکَ بِالاِصلَاحِ ...، وَرَجلٌ كَانَ لَهُ مَالٌ فَادَانَهُ بِغَيرِ بَيِّنَهٍ فَيُقالُ لَهُ: اَلم آمُركَ بِالشهادَهِ"

:There are four groups whose calls are not answered"

One who sits at home saying: O God, Give me daily bread. He is then told: Didn't I order you to try?

One who has a wife (who continuously bothers him) and prays to God to get rid of her. He is then told: Didn't I give you the right of divorce?

One who used to be rich, but has wasted his property and asks God to give him daily bread. But he is told: Didn't I teach you the principle of economy?

And one who used to have a property and wealth but has lent it to somebody else without any receipt. Then the borrower has denied the whole issue. Then the owner asks God to soften his heart to give back to him what he owed him. Then God says: Didn't I order you to have witness when you lend anything to any body".[۵۴۰]

Considering the fact that the world is based on the cause and effect principle, it is useless to lie under a date-tree and keep your mouth open in order for the dates to fall in your mouth. You should stand up and pick the date and chew and then swallow it till the act of digestion takes place. This is shown in the Israeli tradition concerning Moses who fell ill but

:he did not take the necessary medicine. God then said

"وَعِزَّتی وَجَلالی لا اُبرِؤُکَ حَتّی تَتدَاوی بِمَا ذَکَرُوه لَکَ، اَرَدْتَ اَن تُبطِلَ حِکْمَتِی بِتوکُّلِکَ عَلَیَّ فَمَن اَودَعَ العَقاقِیرَ مَنافِعَ الاَشْیاءِ غَیری"

I swear by My Magnanimity, I shall not cure you unless you take the medicine which" Bani Israel have brought for you. Do you want to destroy my philosophy of creation by using the expression "I resort to you"? Who other than Me Has put these benefits in [the herbs?"[۵۴۱

The reasons of Delaying responding to supplication

Sometimes the supplication of a person will not be answered quickly for the following :reasons

a) The qualification for the acceptance of the supplication is still absent in the person. .This qualification is only obtained through the person's struggle and perseverance

:Concerning this issue, Imam Ali (s) in the above letter has stated

"فَلا یُقنِطَنَّکَ اِبطاءُ اِجابَتِهِ فاِنَّ العَطِیَّهَ علی قَدَرِ النِّیَّه"

Never get discouraged because of the delay in the acceptance of a supplication" ."because God's generosity is proportional with the believer's intention

b) If the supplication is not answered immediately, he may try to be more qualified. In that case he will get more reward for his endeavors. God has not answered to this person's call in order for the man to be more qualified. Imam Ali (s), in this regard, :says

"ورُبَّمـا اُخِّرَت عَنـکَ الاِجـابَهُ لِیَکُونَ ذلِـکَ اَعظَمَ لأجرِ السَائِلِ وَاجْزَلَ لِعَطاءِ الآمِلِ وَرُبَما سَألتَ شَـیئاً فَلا تُعطاهُ واوتِیتَ خَیراً مِنهُ عاجِلًا او آجِلًا"

Sometimes there is a delay in the answer to your call in order for you to receive more" reward. Sometimes you ask God for something which

is not given you immediately. But later you will receive a better reward either here or .”in the hereafter

c) Sometimes the desired object is not to the benefit of the asking person both in this world and in the other. Examples are: social position, wealth, children, and the like. In such cases God will not answer the call since He is generous towards the person. :Regarding this, Imam Ali (s) states in this letter

"اَو صُرِفَ عَنکَ لِمَا هُوَ خَیرٌ لَکَ فَلَرُبَّ اَمرٍ قَد طَلَبتَهُ فِیهِ هَلاکُ دِینِکَ لَو اُوتِیتَه"

Your desire is not fulfilled because of a better reward. This is because sometimes" you are given something which might destroy your faith." Thus, your desired thing should be something whose beauty could stay with you and whose nastiness should stay away from you. Wealth is something, for instance, that will not stay for you and .you will not stay for it, either

The Access to Repentance and its role in correcting the sinner

Since one of the requirements for the acceptance of our supplication is the state of .being innocent, Imam Ali (s) in this letter emphasizes on repentance

:He points out the following issues

God did not deny your right of Repentance .١

Because of this animal/angel nature, man may commit sins in his selection of good-bad affairs. If there were not a way to repent for man, he would get completely destroyed. In that case, a guilty person might think since there is no way for him to cleanse himself of his guilts, he might continue his evil-doings and might tell himself "If I want to go to

hell, let me go there like a man." This kind of attitude would hinder man to arrive at .the perfection which is important in the philosophy of creation

For this reason God has opened a door to this group of people to return to Him :through the door which Imam Zeynol Abedin (s) talks about in Ta'ebin prayer

"اِلهِی اَنتَ الَّذِی فَتَحتَ لِعِبَادِکَ بَاباً اِلی عَفوِکَ سَمَّیتَهُ التوبَهَ فَقُلتَ: تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا [۵۴۲] فمَا عُذرُ مَن اَغفَلَ دُخُولَ البَابِ بَعدَ فَتحِهِ"

O My God! You have opened a door to chastity for your believers and have called it" repentance and have said: Come back to God and repent a pure repentance. Now, [what is the excuse of those who neglect entering this door?"[۵۴۳

Thus, in Islam, a sinner can repent and there are no heavy conditions for his :repentance and he also is addressed not to despair but to return to God

"قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ العَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ"

Say: O my servants, who have acted extravagantly against their own souls, do not" despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the forgiving, the Merciful. And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be

helped. And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even [perceive."[۵۴۴

:(And this return is so favorable that we read in one tradition from Imam Baqir (s

"اِنَّ الله تَعالی اَشَدُّ فَرَحاً بِتوبَهِ عَبدِهِ مِن رَجُلٍ اَضَلَّ راحِلَتَهُ وَزادَهُ فی لَیلَهٍ ظَلمَاءَ فَوَجدهَا"

God becomes happier than the passenger who has lost his horse and provisions in" the desert in a dark night and then finds them by chance"; and even despair from .being forgiven is enumerated as a big sin

There is still time for repenting .۲

Man should not procrastinate his repenting to open his eyes suddenly and confront the Death Angel while his shoulder is under heavy sins. His delay might be the result of his ignorance (due to instincts and untamable desires and their dominance over man's reasoning and faith) and not to the factor of aggression. In such cases, he has time to repent and God is not in a hurry to revenge the worldly wrong-doings here or in the :Hereafter.[۵۴۵] God says

"إِنَّمَا التَّوْبَهُ عَلَی اللَّهِ لِلَّذِینَ یَعْمَلُونَ السُّوءَ بِجَهَالَهٍ ثُمَّ یَتُوبُونَ مِنْ قَرِیبٍ فَأُوْلَئِکَ یَتُوبُ اللَّهُ عَلَیْهِمْ وَکَانَ اللَّهُ عَلِیمًا حَکِیمًا"

Repentance with Allah is only for those who do evil in ignorance, then turn to Allah" soon, so these it is to whom Allah turns mercifully, and Allah is ever knowing, Wise". [[۵۴۶

:On the other hand, God rejects repentance at the time of death

"وَلَیْسَتْ التَّوْبَهُ لِلَّذِینَ یَعْمَلُونَ السَّیِّئَاتِ حَتَّی إِذَا حَضَرَ أَحَدَهُمْ الْمَوْتُ قَالَ إِنِّی

تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُوْلَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا"

And repentance is not for those who go on doing evil deeds, until when death comes" to one of them, he says: Surely now I repent; nor for those who die while they are [unbelievers. These are they for whom we have prepared a painful chastisement".[۵۴۷

:In traditions, we read that the Prophet (s) has said

"مَن تابَ قَبلَ اَن يُعايَنَ قَبِلَ الله تَوبَتَهُ"

[Any body who repents prior to his death, God will accept his repentance".[۵۴۸"

,The Prophet, on the other hand, has said

"اِذَا بَلَغتِ النَّفسُ هَذِهِ وَاهوى بِيَدِهِ اِلى حُنجُرَتِهِ لَم يَكُن لِلعالِمِ تَوبَةٌ وَكانَت لِلجَاهِلِ تَوبَةٌ"

When the soul arrived here-he pointed at his throat- there is no repentance for a" [scholar who denies religion, but there is repentance for an ignorant person".[۵۴۹

Thus, the possibility of repentance prior to death is a sign of God's kindness and is indicative of the fact that God wishes to save any sinner from his sin and has left the .door of repentance open

In accepting Repentance, God is not strict .۳

Although God is strict towards those who aggressively indulge in wrong-doings and :would not pardon them

"وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا [۵۵۰] وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَه" [۵۵۱]

And what they had done they shall find present (there); and your Lord does not deal" ."unjustly with any one". "And he who has done an atom's weight of evil shall see it

He will, however, be generous towards those who regret their wrong deeds and have turned towards

.God

"إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا"

Except him who repents and does a good deed; so these are they of whom Allah“ [changes the evil deeds to good ones; and Allah is Forgiving, Merciful”.[۵۵۲

"إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا"

Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He“ [multiplies it and gives from Himself a great reward”.[۵۵۳

:Since repentance is a suitable action, God will carry out His promise

"مَنْ جَاءَ بِالْحَسَنَهِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَهِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ"

Whoever brings a good deed, he shall have ten like it, and whoever brings an evil“ deed, he shall be recompensed only with the like of it, and they shall not be dealt with [unjustly”.[۵۵۴

This fact shows that God is lenient towards those who repent and rewards those who .stop carrying out sins. This is another way for sinners to be absorbed by God

The Conditions For the perfect Repentance

At the end of this discussion, it is necessary to point out one important issue: As we understand the term repentance involves a sinner's regret for what is previously done .and a decision for not doing it again. Such repentance obliviates the past record

But in some other traditions there are some restrictions such as the payment of what :a person owes others. Such a restriction is seen in Nahjol Balagha

"قالَ اَميرُ الْمُؤمِنِين عليه السلام لقائِلٍ قال بِحَضرَتِهِ (استَغفِرُ الله): ثَكَلَتكَ اُمُّكَ،

اَتدرِى مَا الاستِغفَارُ؟ الاِستِغفارُ دَرَجهُ العِلّيينَ، وهُوَ اِسمٌ واقِعٌ على سِتّهُ مَعانٍ: اوَّلُها النَدَم على ما مَضى، والثانى العَزمُ على تَركِ العَودِ اِلَيهِ ابَداً، والثالثُ اَن تُؤدِّى الى المَخلُوقِينَ حُقُوقَهُم حَتّى تَلقَى الله اَملَسَ لَيسَ عَليكَ تَبِعَهٌ، والرابعُ اَن تعهَدَ الى كُلِّ فَرِيضَهٍ عَلَيكَ ضَيَّعتَها فَتُؤدِّى حَقَّها، والخامِسُ اَن تَعهَدَ الى اللَّحمِ الَّذى نَبَتَ على السحت فَتُذِيبُهُ الاحزانُ حَتّى تَلصِقَ الجِلدَ بِالعَظمِ وينَشَأَ بَينَها لَحمٌ جَدِيدٌ، والسادسُ اَن تُذِيقَ الجِسمَ اَلَمَ الطاعَهِ كما اَذقتَهُ حَلاوَهَ المَعصِيَهِ فَعِندَ ذلِكَ تَقُولُ: استَغفِرُ الله".

Somebody used the expression "Estaqforollah" (I ask Allah to forgive me) in front of" Imam Ali (s). Imam Ali (s) said: May your mother weep on you! Do you realize the meaning of this expression? This word is used by great men and it includes six phases: First: repentance from the previous acts; second: a decision to leave the wrong-doing and to return to good deeds; third, to return to people their rights; fourth, to compensate for those prayers you have not carried out. Fifth, the flesh you have got through illegally- gained money should be thrown out of your body; sixth, you should taste the hardships of obedience proportional with the amount of pleasures you have tasted. Then, you will be allowed to use the expression "Estaqforollah".[555]

Similar statements are observed in traditions which are apparently in contrast with the ease of repentance that we have been discussing so far. Thus, our scholars have tried to set forth a kind of compromise among these apparent contradictions. One of these scholars is al-Majlissi. He mentioned a

:tradition narrated from Imam Ali (s) saying

"ما سِوی الاوَّلَینِ عِندَ جُمهُورِ المُتَکَلِّمِین مِن شَرائِطِ کَمالِ التَوبَهِ"

For scholars repenting from the past doings and return from evil–doings is among“ the perfect conditions of repentance and not among the principal conditions”.[556]

:Allama in his Description of Tajrid says, concerning this

Affairs such as compensation for the lost prayers or the payment of people's rights" are among the extra conditions on repentance and are not included in the essence of repentance. Later on, if the person did not carry on the lost prayers and did not pay people's rights, these will be considered as the shunning of one's tasks which entails new punishments and which is not related to the principle of repentance".[557]

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"واعلَم یا بُنَیَّ اَنَّکَ اِنَّما خُلِقتَ للآخِرهِ لا لِلدُّنیا و لِلفَناءِ لا لِلبَقَاءِ ولِلمَوتِ لا لِلحَیاهِ واِنَّکَ فی قَلعَهٍ وَدَارِ بُلغَهٍ وطَریقٍ اِلی الآخِرهِ واِنَّکَ طَرِیدُ المَوتِ الَّذِی لا یَنْجُو مِنهُ هَارِبُهُ ولا یَفُوتُهُ طَالِبُهُ ولابُدَّ اَنَّهُ مُدرِکُه فَکُن مِنهُ عَلی حَذَرٍ اِن بَدَرَکَ وَانتَ علی حَالٍ سَیِّئهٍ قَد کُنتَ تُحَدِّثُ نَفسَکَ مِنها بِالتَوبَهِ فَیَحولَ بَینَکَ وَبَینَ ذَلِکَ فَاِذَا اَنتَ قَد اَهلَکتَ نَفسَکَ.

یا بُنَیَّ اکثِر مِن ذِکرِ المَوتِ وَذِکرِ مَا تَهجِمُ عَلیهِ وتُفضِی بَعدَ المَوتِ اِلَیهِ حَتّی یَأتِیَکَ وَقَد اَخذْتَ مِنهُ حَذَرکَ وَشَدَدتَ لَهُ اَزرَکَ وَلا یَاتِیَکَ بَغتَهً فَیَبهَرَکَ واِیّاکَ اَن تَغتَرَّ بِمَا تَری مِن اِخلادِ اَهلِ الدُّنیا اِلَیها وَتَکالُبِهِم عَلَیها فَقَد نَبّاکَ الله عَنهَا ونَعَتْ لَکَ نَفْسَهَا وتَکَشَّفت لَکَ عَن مَساوِیها فاِنَّما اَهلُها کِلابٌ عَاویَهٌ وَسِبَاعٌ ضَارِیَهٌ یَهِرُّ بَعضُهُم بَعضاً وَیَأکُلُ عَزِیزُها ذَلِیلَهَا ویَقْهَرُ کَبِیرُها صَغِیرَها نِعَمٌ مُعقَّلَهٌ وَاُخرَی مُهمَلَهٌ قَدْ اَضَلَّتْ عُقُولَها وَرَکِبت مَجهُولَها، سَرُوحُ

عَاهَةٍ بِوادٍ وَعْثٍ لَيسَ لَها راعٍ يُقِيمُها وَلا مُسِيمٌ يُسِيمُها سَلَكَتْ بِهِمُ الدُّنْيا طَرِيقَ العَمَى، وَاَخَذَتْ بَاَبْصارِهِمْ عَنْ مَنارِ الهُدى، فَتاهُوْا فى حَيْرَتَها وغَرِقُوا فى نِعمَتِها واتَّخَذُوْها رَبّاً فَلَعِبَتْ بِهِمْ وَلَعِبُوا بِها ونَسُوْا مَا وَرائَها رُوَيْداً يُسْفِرُ الظَّلامُ، كَاَنْ قَدْ وَرَدَتِ الاَظْعانُ يُوْشِكُ مَن اَسْرَعَ اَنْ يَلْحَقَ"

My son! Be aware that you are born for the Hereafter, not for this world, for fatality,“ not for life in this world, for death not for life. Be aware you are in a house from which you may depart at any moment. You are living in a shelter where you should provide your provisions. You are on the way to eternity; you are being driven by death, the .death from which nobody may escape: death finally catches us all

Be aware of the death. Be prepared for it. Do not let yourself in a condition where death could surprise you. Sometimes you tell yourself you would repent but death could come between you and your repentance: in such a position you have destroyed .yourself

My son! Remember death a lot, because it is the event you are approaching. Be well-prepared for death. Do not let death to catch you without having prepared yourself .ahead of time

My son! Take guard against falling in love with material things of this world. Never get proud. God has already let you know of this world. World-mongers are like dogs which bark all the time. They are like beasts which might tear one another apart at any moment. The tyrants annihilate the poor, the elders

destroy the young. They are like beasts whose legs are fettened. They have lost the right tracks. They are taking wrong steps. They are left in a desert replete with pests. .They are walking on sand-dunes. They lack any guide to protect them

The world has put them in an unknown land; it has deprived them of the road-signs. They are left in the perplexities of life alone. They are drowned in the worldly assets. They have adopted these assets as their owners. The world is playing with them and they are being played with the world. They have forgotten beyond this world. Remember: The ones who haste to reach the caravan are more successful than the .”rest

Description۱۴

description ۱۴

In this letter by Imam Ali (s) there are some educational points concerning the philosophy of creation, man's readiness for death, a picture of the world and the :world-worshippers. These points are taken up separately in the following sections

The Philosophy of Man's Creation .۱

From the viewpoint of the Holy Qur’an, the philosophy of man's creation is sometimes :based on Allah's generosity and magnanimity

"وَلَوْ شَاءَ رَبُّکَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّکَ وَلِذَلِکَ خَلَقَهُمْ "

And if your lord had pleased He would certainly have made people a single nation," [and they shall continue to differ".[۵۵۸

And sometimes the philosophy of man's creation is introduced as a way for man to .see God's traits and magnificent powers and His domination over all creatures

"اللَّهُ الَّذِی خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنْ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى کُلِّ شَیْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِکُلِّ شَیْءٍ عِلْمًا"[۵۵۹]

Allah is He who created seven heavens, and of the earth the like of them; the decree"

continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in His knowledge."

In another occasion, the philosophy of creation is defined as "Worship" “And I have not created the jinn and the men except that they should serve Me.”[560]

At another occasion, the philosophy of creation is supposed to be "Trial" “Who created death and life that He may try you-which of you is best in deeds."[561]

All of these interpretations, however, have one thing in common. Man possesses different skills and capabilities in

differing areas of thought, ethics and rights which could be manifested only through programs. Thus, carrying out these programs is interpreted as worship; the way these plans are carried out is interpreted as "trial"; the guidance of Allah in the materialization of these aims is interpreted as God's benevolence; and the recognition of Allah and His traits which is the main factor behind all of this collection .(Thought, ethics, and duties) is interpreted as God's recognition

Thus, it is right to say that the philosophy of man's creation is a combination of worship, God's benevolence, man's trial and God's recognition. And these four factors [all lead to man's perfection.[۵۶۲

But sometimes in the philosophy of man's creation there are some interpretations .which show the direction of his perfection, and not the agent for his perfection

.This is said in Ali's letter

"خُلِقْتَ لِلآخِرَهِ لا لِلدُّنیا ولِلفَناءِ لا لِلبَقاءِ ولِلمَوتِ لا لِلحَیاهِ وانَّکَ فی قَلعَهٍ ودَارِ بُلغَهٍ وطَرِیقٍ الی الآخِرَه"

You are born for the Hereafter, not for this world; for fatality, not for life in this" world; for death, not for life. You are living in a house from which you may depart at ."any moment

In such interpretations the main issue is that man is not eternal; sooner or later he will leave this world to live in his eternal shelter. He has to prepare provisions to make him at ease in the other world. But what is the nature of that provision? What is going to happen to him? These are not discussed in this letter. But one thing

is clear: the aim is to be prepared for the Hereafter with the right form of provisions. This is included in the philosophy of the creation of man and shows the direction of .man towards perfection

He Warns us through a delicate simile .۲

Imam Ali (s) in this letter compares man to a game that is made run by the hunter who is about to hunt it. And finally he is trapped. In the same way, death, like the hunter, has made man run, only to be trapped and caught a little later. This does not depend .on his will to either surrender or to go free

For this reason, man should be careful not to indulge in wrong-doings and not to lose .the right of repentance. He might be willing to repent; then let he not waste his time

The Holy Qur’an talks about the Pharaoh when getting drowned. At that critical time ."he said "I believe", but God said indeed you[۵۶۳] "disobeyed before

Always remember death and be prepared for it .۳

Since one day we will inevitably taste the flavor of death and will be defeated by it, we should not destroy and annihilate one another like savage dogs and animals and be deceived by the luxuries of this world. Let us not walk like beasts which are wandering in the desert with no shepherd to guide us. Let us not be in a situation where we are deprived of Imam's obedience. In such cases we might either act like those beasts which are dominated by wrath, such as wild beasts, or we might act like those beasts which are dominated by lusts, such as games. In both cases we might go after our wishes and stay world-mongers. The world may make dolls out of us and we may forget the Hereafter. In doing so, we

might be less than beasts because we are wise and should do otherwise. Thus, we :have to

Firstly: remember death and its consequences. The death remembrance kills lusts and the roots of negligence and strengthens heart to believe in God's promises and softens man's nature and breaks the flags of wishes and whims and belittles this ".world

Secondly, be prepared for death and get ready for leaving. This state of affairs prohibits man from living like beasts and forces him to improve himself by acting out on religion and obeying the just Imam. It is for this reason that the Great Prophet (s) :has said

"اِستَعِدَّ لِلمَوتِ قَبلَ نُزُولِ المَوتِ"

"Get ready for death before it arrives"[۵۶۴]

Somebody asked Imam Ali (s) "What do you mean by being prepared for death?" He :answered

"اَداءُ الفَرائِضِ واَجتِناب المَحارِم, والاِشتِمالُ على المَكارِم ثُمَّ لا يُبالى اَوقَعَ على المَوتِ اَم وَقَعَ المَوتُ عَلَيهِ"

To perform the obligations of the religion, to avoid the forbidden things, to possess“ the best kind of ethics. Such a person will not fear death. I swear to God that son of Abu Talib does not fear whether he dominates death or death dominates him."[۵۶۵]

Imam Ali (s), in his Nahjol Balagha, always addressed his followers with the following words: "May God bless you. Be ready to leave because there is a demand for your leaving. Lessen your desire to stay here. Return to the other world with ample provisions. You are to meet dreadful obstacles on your way. You have to cross them and then rest."[۵۶۶]

Thirdly: not to be deceived by

this world because only gullibles are carried away by flashy things in this world. Wisemen are unaffected. They realize that in this world the flowers are not continuously fresh, neither are the lucky ones always happy. If they are happy one :day, they are saddened the other day: The poet says

,Kesra and the golden orange, Parviz and the golden vegetable

;All have gone with the wind, all have been leveled to the ground

,Parviz would take golden vegetable to every party

;With gold, he made a garden of vegetables

,Parviz is lost now, do not say much of him

.Read where is the golden vegetables, go and read kam taraku

But the feeble-minded persons, like beasts and four-legged animals, can only see the prey, stable and grass and lusts and enjoy being indulged in them without knowing that the hunter and the butcher are prone to receive them and their pleasures will .soon be over

It is for precisely this reason that The Holy Qur'an calls the world a means of deceit. It [only could deceive the feeble minded souls, however.[۵۶۷

But the true believers of God will never be deceived by the world.[۵۶۸] They are continuously at the mercy of temptations,[۵۶۹] but since they are realistic, they are not deceived by the world and they provide themselves with appropriate provisions for the coming world. They try to learn from the world and its ups and downs. There are :two traditions regarding this

The first tradition: Imam Ali (s) heard somebody blaming this world. Imam Ali (s) told :him

"أَيُّها الذَّامُّ للدُّنيا المُغتَرِّ بِغرُورِها المَخدُوعِ

بأباطِيلِهـا، اتَغتَرُّ بالـدُّنيا ثُمَّ تَـذمُّها؟ اَنتَ المُتجرِّم عَلَيها اَم هِیَ المُتَجَرِّمه عَلَیکَ؟ مَتی استَهوَتکَ اَم مَتی غَرَّتکَ؟ اَبِمصَارِعِ آبائِکَ مِنَ البَلی، اَم بِمَضاجِعِ اُمَّهاتِکَ تَحتَ الثَری؟..

وقَد مثّلَت لَکَ بِهِ الـدُّنيا نَفسَکَ وبِمَصرَعِهِ مَصرَعَکَ، اِنَّ الدُّنيا دارُ صِدقٍ لِمَن صَدَّقها ودَارُ عافِيهِ لِمَن فَهِمَ عَنها ودَارُ غِنی لِمَن تَزَوَّدَ مِنهـا ودَارُ مَوعِظَهٍ لِمن اتَّعَظَ بِهـا، مَسجِدُ اَحبّاءِ الله ومُصَلّی مَلائِکَهِ الله، ومَهبِطَ وَحی الله، ومَتجَرِ اَولیاءِ الله، اکتَسَبُوا فِيها الرَّحمَهَ، ورَبِحُوا فِيها الجَنَّه، فَمَن ذا يَذِمُّها وَقَد آذَنَت بِبَينِها ونادَت بِغُراقِها ونَعَت نَفسَها واَهلَها"

You are blaming the world while you are defeated by pride for this world. You are" deceived by it. Should you complain of the tyrannies of the world or should the world complain about your cruelties? When did the world deceive you? Did the world deceive you when your father and ancestors were taken under the earth? Did the world manifest itself in such ways? This world is the place of honesty and rightfulness for a person who behaves honestly and is a place of health for anybody who figures it out. It is a place of generosity for anybody who makes his provisions. It is a place of advice for anybody who can take advice. It is the mosque for God's angels. It is a place of God's revelation. It is a fair for men of God. They earned their paradise and .God's benevolence here

[Who can blame the world when he has declared his separation from it?"[۵۷۰

The second tradition: Imam Baqir (s) one day saw Jabber bin Abdullah al-Ansary who :was complaining

Imam Baqir (s) asked him: why are you so sad? Are you complaining about the world? :Jabber answered positively. Imam Baqir (s) said

"مَلاذُّ الدُّنيا سَبعَةٌ: المأكُولُ والمَشرُوبُ والمَلبُوسُ والمَنكُوحُ والمَركُوبُ والمَشمُومُ والمَسمُوعُ.

فألَذُّ المأكُولاتِ العَسَلُ وهُوَ بَصقٌ مِن ذُبَابَهٍ، وَاحلَى المَشرُوباتِ الماءُ وَكَفى بِابَاحَتِهِ وسِباحَتِهِ على وجهِ الارض، وَاحلَى المَلبُوساتِ الدِيباجُ وهُوَ مِن لُعابِ دُودَهٍ، وَاحلَى المَنكُوحَاتِ النِساءُ وهُو مَبالٌ فى مَبالٍ ومِثالٌ لِمثال، وانَّما يُرادُ اَحسَنُ ما فى المَرأهِ لا أقبَحُ ما فِيها، وَاحلَى المَركُوبَاتِ الخَيلُ وَهو قَواتِل، واَجَلُّ المَشمُومَاتِ، المِسكُ وهُو دَمٌ مِن سُرَّهِ دَابَّه، واجَلُّ المَسمُوعَاتِ الغِناءُ والتَرنُّمُ وهُوَ اِثْمٌ، فَمَا هذِهِ صِفَتُهُ لَم يَتَنَفَّس عَلَيهِ عَاقِلٌ". قالَ جابر ابنَ عبدالله: فوالله ما خَطَرَت الدُّنيا بَعدَها على قلبى" [٥٧١]

The main sources of worldly pleasures are seven: eating, drinking, clothing,“ intercourse, riding, smelling and hearing. But the most delicious Food in the world is honey which is the bee's saliva and the most palatable drinks is water which is running. The best clothing is silk which is also the saliva of silk-worm. And the worst kind of palfrey are horses which are killers and the best kind of odors is the musk which is from the navel of deer. And the best kind of hearings is the music which is not allowed religiously. If this is the story of the world, why are you worried? "Jabir says: I swear to God, upon hearing this speech from Baqir (s), I never thought of the world .”any more

Fourthly, at the end of this portion of the letter, Imam Ali (s) warns us that soon the curtains

will move to one side and this dark night of the world will change into the morning of the Doomsday. Now the caravans have reached their destinations. Let the true .believers separate themselves from the groups of beasts and join the caravans

:Hafiz, the Iranian poet, says in this regard

,Our life passed with no aims in sight

;O boy give me the wine bowl, because you will not arrive at the old age

,What sort of sugars are here that the royal

;Falcons have belittled themselves to the position of a fly

,The caravan went away but you are asleep and the desert is ahead of you

?How come you are negligent of the beels

,Open your wings and go ahead toward the heaven trees

.It is beyond a bird like you to be cage-ridden

The Event Narrated by Ibn Abi Al-Hadid .۴

In describing this portion of Imam Ali's letter, Ibn Abi Al-Hadid says: Abolfath Mohammad Ibn Obbad, who was a cruel man, asked me to read this part of the letter. [Upon hearing this last part, he shouted and fell to the ground."[۵۷۲

This shows that this portion of Imam Ali's letter, especially its Arabic expressions, which are difficult to translate into any other language, stands at a lofty place in eloquence. You can not find any equivalence for it in the discourses of others and .(even among other words of Imam Ali (s

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"واعلَم یا بُنَیَّ اَنَّ مَن کانَت مَطِیَته الَّلیل والنَّهار فإنَّه یُسارُ بِهِ وان کانَ واقِفاً، ویَقطَعُ المَسافَهَ وان کانَ مُقِیماً وادعاً. واعلَم یَقِیناً اَنَّکَ لَن تَبلُغَ اَمَلَکَ ولَن یَقدو اَجَلَکَ واَنَّکَ فی سَبَیلِ مَن کانَ قَبلَکَ فَخَفِّض فی الطَلَبِ واَجمِل فی المُکْتَسَبِ فِانَّه رُبَّ طَلَبٍ قَد جَرَّ

اِلی حَربٍ ولَیسَ کُلَّ طالِبٍ بِمرزُوقٍ ولا کُلَّ مُجمِلٍ بِمَحْرُوم، واَکرِم نَفسَکَ عَن کُلِّ دَنِیَّهٍ واِن سَاقَتکَ اِلی الرَغائِب فَاِنَّکَ لَن تَعتَاضَ بِما تَبْذِلُ مِن نَفسَکَ عِوَضاً ولا تَکُن عَبْدَ غَیرِکَ وقَد جَعَلکَ اللهُ حُرّاً وما خَیرُ خَیرٍ لا یُنالُ الاَّ بِشَرٍّ ویُسْرٍ لا یُنالُ اِلاّ بِعُسرٍ؟!

واِیَّاکَ اَن تُوجِفَ بِکَ مَطایَا الطَمَعِ فَتُورِدَکَ مَناهِلَ الهَلَکَهِ واِن استَطَعْتَ اَن لا یَکُونَ بَینَکَ وبَینَ اللهِ ذُو نِعْمَهٍ فَافعَل فَاِنَّکَ مُدرِکَ قِسْمَکَ، وآخِذٌ سَهمَکَ واِنَّ الیَسِیرَ مِنَ اللهِ سُبحانَهُ اَعظَمُ واکرَمُ مِنَ الکَثیرِ مِنْ خَلقِهِ واِنْ کانَ کُلٌّ مِنْهُ"

Be aware my son! Anybody whose palfrey is day and night, is continuously on the“ .move, although he thinks he is motionless

Be aware, you will never attain all your wishes. You

can not exceed your death (you will not live more than your share). You are walking on the same paths that others have walked on. Thus, be cool in the treatment of the world affairs. Be moderate in your business. (Do not be greedy). This is because exceeding efforts for assets in this world may end in the destruction of the wealth. It .is a fact that not every piece of effort is fruitful

Be more elegant than belittling yourself even if your humiliation of yourself might gain you what you need. It is because you may not compensate for your lost prestige in .this bargain

Do not be a slave to others since you are created free by Allah. That good which is obtainable only through wickedness is not worth it. That comfort which is not obtained .through hardship is not comfort, either

Aoid letting the palfreys of greed run you towards the watering trough of destruction. And try not to let any mediator come between you and your Allah because you will receive your share anyhow. The little you get from Allah is better than the more you .”receive from God's creatures

.But we know that Allah is the source of all assets

Description ۱۵

description ۱۵

From here to the very end of the letter, Imam Ali (s) mentions one hundred pieces of wisdom, if one of which in the words of Qutb Al-Din ravandi, were found in a will, that [would have been sufficient.[۵۷۳

:In this potion of the letter, Imam Ali (s) attracts our attention to the following points

Man is a traveler riding on the palfrey of time .۱

As we know, man, like natural objects and animals, is always in movement and is in a state of change, although he thinks he is motionless. The Holy Qur’an talks about his :change in the following words

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ... وَأَنَّهُ يُحْيِ الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ "

O people! If you are in doubt about the raising, then surely we created you from a" clot, then from a lump of flesh, complete in make and incomplete, that we may make clear to you; and we cause what we please to stay in the wombs till an appointed time, then we bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part

of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when we send down on it the water, it stirs and swells and ".brings forth of every kind a beautiful herbage

This is because Allah is the Truth and because He gives life to the dead and because .He has power over all things

And because the hour is coming, there is no doubt about it; and because Allah shall [raise up those who are in the graves".[۵۷۴

"الإنسانُ مُسافِرٌ ومَنازِلهُ سِتَّهٌ: وَقَد قَطَعَ مِنها ثَلاثَهً وبَقِی ثَلاثَهٌ فَالَّتِی قَطَعَها اَوَّلُها مِن کَتْمِ العَدَمِ اِلی صُلبِ الأبِ وتَرائِبِ الاُم کَمَا قالَ تَعالی: (یَخْرُجُ مِنْ بَیْنِ الصُّلْبِ وَالتَّرَائِبِ). وثانیها رَحِمِ الاُم قال سبحانه: (هُوَ الَّذِی یُصَوِّرُکُمْ فِی الْأَرْحَامِ کَیْفَ یَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِیزُ الْحَکِیمُ)، وثالِثها مِنَ الرَحِمِ اِلی فَضاءِ الدُّنیا قال عَزَّ مِن قَائِل: (وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا)، وامّا المنازِل الثلاث الَّتی لَم یَقطَعها فَاوّلُها القَبر قال علیه السلام:)القَبرُ اَوَّلُ مَنزِلٍ مِن مَنازِلِ الآخِرَهِ وآخِرُ مَنزِلٍ مِن مَنازِلِ الدُّنیا وثانِیها فَضاءُ المَحشَر) قال سبحانه: (وَعُرِضُوا عَلی رَبِّکَ صَفّاً). وثالِثُها الجَنَّهُ او النَّار قال سبحانه: (فَرِیقٌ فِی الجَنَّهِ وفَرِیقٌ فِی السَعِیر)، ونحن الآن فی قَطْعِ مَرحَلَهِ المَنزِلِ الرّابع ومُدَّهِ قَطعِها مُدَّهُ عُمرِنا فَایّامُنا فَراسِخُ وسَاعاتِنا اَمیالٌ واَنفاسُنا خُطُواتٌ فَکَم مِن شَخْصٍ بَقِیَ لَهُ فَراسِخٌ وآخَرُ بَقِیَ لَهُ خُطُوات" [۵۷۵]

Man is a traveler and has got six resorts to go, three of which he has passed and" there remain three more resorts. One of those which he has passed so far is from nothing to the back of

father and to the mother's ribs. God says in this regard "Coming from between the [back and the ribs"[۵۷۶

:The second phase is the mother's womb. In this regard Allah says

" هُوَ الَّذِی یُصَوِّرُکُمْ فِی الْأَرْحَامِ کَیْفَ یَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِیزُ الْحَکِیمُ "

He it is who shapes you in the wombs as He likes; there is no god but He, the mighty," [the wise".[۵۷۷

And the third stage is the passage from the mother's womb into this world. God has said in this regard: وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

[And the bearing of him and the wearing of him was thirty months"[۵۷۸"

The three remaining stages include the world of the graves and it is said, "The grave ".is the first stage of the stages of the Hereafter and the last one of the world stages

The second stage of the remaining three stages is "Mahshar" or the gathering place of mankind on the Resurrection Day. God says: "وَعُرِضُوا عَلی رَبِّکَ صَفّاً"

[And they shall be brought before your Lord, standing in ranks"[۵۷۹"

And the third stage of the remaining three stages is either the hell or the paradise. :God has said, regarding this

"فَرِیقٌ فِی الجَنَّهِ وَفَرِیقٌ فِی السَعِیر "

[A party shall be in the garden and another party in the burning fire."[۵۸۰"

.And now we are in the stage four which includes our lifetime

Imam Ali (s) has the following interpretation in this letter: Man is a traveler who is riding the palfrey of time which is manifested as day and night. This movement is continuous, but he seems as though he were

.motionless

Imam Ali (s) in this portion of letter warns us not to be carried away in this evolutionary Prossess by negligence so that to suddenly notice that "day and night ."went by but you are still asleep

:Sa'di, the great Persian poet has written two beautiful pieces

,We may not harvest dates from the thorn we have planted

;We may not weave silk from this wool

,We did not put an excuse line on the slate of our sins

;We did not write anything good beside our sins

,We are the victims to our inner selves, and we will cry

;On the Doom's Day why we did not kill our inner selves

,Alas! Our precious lives passed away

;But we did not stop our wrong-doings

,Old age and youth passed like day and night

.The night arrived, the day came and we are still asleep

,You, who can do something, do it

;Before you are unable to do it

,You who were, at one stage, a sperm in the belly

;And turned into an infant

,Then you grew till you arrived at the puberty

;You became a handsome youth

,Till you changed into a man of fame

;The rider in the court and a man of war

,What you did see did not stay long

;Neither will it stay long what you will see

,Sooner or later this handsome man

;Will change into earth and his earth into dust

,A good name for a man after his death

;Is preferable to a gold-ornamented house

?Who knows who is going to be alive next year

?Or where did the person who was our friend go

,The miserable dead are in the grave

There is a

;lizard in their heads each

,The handsome appearance is nothing

[O brother bring forth a handsome conduct.[۵۸۱

...Since not all wishes are obtainable .۲

As it was explained before, nobody could reach his wishes at all times. There are many wishes which remain unsatisfied. Thus, Imam (s) says: Since not all our wishes are obtainable and since nobody will exceed his life-limit, and since everybody has got to go the way of those who have passed away, therefore we should observe the :following points

a) We should never be greedy for what we want. We should endeavor not more than .adequate

b) We should be honest in our business. We should have our incomes obtained legally [and we should spend in good ways what we earn.[۵۸۲

Sometimes it may happen that greed may cause the loss of the owner's capital altogether. And not every effort is always of benefit. Any well-wisher will benefit from .his trials, however

:The prophet (s) has said

"اِنَّ رُوحَ القُدُس نَفَثَ فِی رُوحِی اَنَّهُ لَن تَمُوتَ نَفْسٌ حَتَّی تَستَكمِلَ رِزقَها فَاجْمِلُوا فِی الطَلَب"

Gabriel revealed unto me that nobody will die without having received all his" .sustenance

[Therefore observe justice in getting your livelihood"[۵۸۳

Keep up your generosity under any conditions .۳

Sometimes a man could attain his desires through lies, deception, injustice and flattering and the like. But since these traits are in contrast with man's true nature,

man should never humiliate himself to resort to these deceitful means. Man's soul is more honest than these means. This is because nothing in this world could be equal to man's personality. Any illegitimate act may change man's character badly. It is an old maxim which says "Do not pour into your throat the water which damages your personality". Thus,

it is mentioned in many traditions that the most precious persons are those who do not give much value to this world and who do not consider equal to their personality any of the world manifestations such as women, children, assets, possessions, .positions or whatever

:Imam Ali (s) has said in one occasion

"دُنیاکُم هذِهِ اَزْهَدُ عِندِی مِنْ عَفْطَهِ عَنْزٍ"

Your world to me is of less value than the water coming out of a sheep’s nose".[۵۸۴]"
:He said in another occasion

"مَا لِعَلیٍّ ونَعِیمٍ یَفنَی وَلَذَّهٍ لا تبقَی"

What does Ali have to do with the perishable assets of this world and its fatal" [pleasures?"[۵۸۵

:(Somebody asked the Imam al-Baqir (s

”?Who are the most precious people“

:He answered

".One who will not see the world as his equal"

:Sa’di, the great Persian poet says

,Our human body is honorable because of our human spirit

;Our clothes not a sign for a human being

,If eyes, tongues, ears and noses were the symbols of humanity

?Then what is the difference between man and a wall-drawing

,Eating, sleeping, anger and lusts are ignorance

;A beast knows nothing from man’s world

,Be truly a man, or else a bird

;Can use human speech

,Did you see the flight of birds, now put aside lusts

;Till you see the flight of man

?Why did you make yourself a slave in the hands of a devil

.You are a man and even an angel can not fill your place

,If you kill the savage in your nature

;All life-long you will be living with human morale

,A man can reach a place where he can see nobody but God

See how lofty is human

.dignity

:Sa’di elsewhere has said

,It is better for you to tell the truth and remain in jail

.Than telling a lie and get free

Man is created free and should remain free .۴

Freedom is a gift from God. Man is created free. But it is the man who makes himself a slave in the hands of others. This happens in different ways: Sometimes out of extreme love with worldly manifests, sometimes out of getting accustomed to bad manners and at times out of being obliged to others because of their benevolence, and sometimes out of aggression towards righteousness, which entails conflict with the followers of righteousness and in this way he will become a slave in their hands. [۵۸۶] All these manifestations of slavery are caused by man himself and cause his .being slave

Islam, however, will not agree with any kind of slavery. It wants everybody to live .freely and be in Hafiz’s words: free from anything which smells of possession

On one hand, Islam considers the excessive love towards the life manifestations as a .kind of slavery and condemns it seriously

:Imam Hossein (s) tells those who have sold their religion to the world

"النَّاسُ عَبِيدُ الدُّنيا والدِّينُ لَعْقٌ على اَلسِنَتِهِم يَحُوطُونَهُ مَا دَرَّت مَعايشُهُم فَإذا مُحِصُوا بِالبَلاءِ قَلَّ الدَّيانُون"

People are slaves to the world and religion is uttered only on their tongues. While" religion does not hurt their lives, they use its name. But at critical junctures, true [believers are few".[۵۸۷

And Imam Ali (s) introduces the end point of those who are in love with the world in :the following words

"مَن عَبَدَ الدُّنيا وآثَرَها عَلى الآخِرَهِ إستَوخَمَ

العَاقِبَه"

A person who worships this world and prefers it to the Hereafter, has ruined his fate""
[[٥٨٨

.On the other hand, Imam Ali (s) considers the lust-ridden people as the lust slaves

"عَبْدُ الشَّهوَهِ اَذَلُّ مِنْ عَبْدِ الرِقّ"

[A lust-ridden person is more miserable than slaves"[٥٨٩"

And the Holy Qur’an considers lust-ridden slavery as a hindrance to the realization of :facts

"أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ"

Have you then considered him who takes his low desire for his god and Allah has“ made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye? Who can then guide him after Allah? Will you not then be [mindful?”[٥٩٠

On the other hand, the domination over habits, which are a kind of slavery, causes :man to reach lofty human positions

[Man can reach lofty places by dominating his wrong habits”.[٥٩١“

Elsewhere, Imam Ali (s) introduces the domination over habits as the best type of :worshipping

"اَفضَلُ العِبَادَهِ غَلَبَهُ العَادَهِ"

[The domination over bad habits is the best kind of worships"[٥٩٢"

:At the end, he considers struggle against righteousness as a means of failure

"مَنْ صَارَعَ الحَقَّ صُرِع" [٥٩٣]

."One, who fights the truth, will be defeated"

And if anybody fought against righteousness and fell a slave in the hands of its .followers, he should not blame anybody else except himself

Anyway, Islam wants freedom for everybody: natural freedom, thought freedom, political freedom, civic freedom and religious freedom. See "Islam and Human rights" for more

.detail

Imam Ali (s) has showed this meaning clearly in his letter.[۵۹۴] So far as possible do not accept anything from anybody which limits your freedom or causes you to thank him .since man is a slave to generosity

If happiness and abundance are illegally obtained, they are worthless .۵

Imam Ali (s) first emphasizes the fact that man should not lose his generosity and should not belittle himself for material advantages. Then, he comes to the conclusion that if man commits wrong-doings in order to obtain social positions, the result is not happiness, nor is it abundance. This is because a position which is obtained through mischievous actions can not be good. And abudance does not make us happy if it is gained illegally. If we obtain anything by belittling we have engaged in committing .sins

This topic, however, is not in contradiction with the sayings that the good and the bad of the world are entangled or no pain, no gain. Imam Ali's statement here entails .prosperity in life

Avoid Greed .۶

By greed is meant to expect too much of people's possessions. It is one of the most pernicious traits of human beings. Even a small amount of it humiliates people greatly. Imam Ali (s) has said: لا "أذَلَّ مِنْ طامِعٍ "

"There is no meaner person than a greedy one".[۵۹۵]

:Regarding this topic, Sa'di says

,He added to my daily bread but caused my lack of honor

.Poverty is better than the humiliation of asking

Imam Ali (s), in other positions, considers slavery as one of the viscious side effects of .greed

"اِستَغنِ عَمَّن شِئْتَ تَكَن نَظِيرَهُ وارغَبْ اِلى مَنْ شِئْتَ تَكَن اَسِيرَهُ واَحسِن اِلى مَنْ شِئْتَ تَكَن اَمِيرَهُ"

Show to others that you are not in need, so that you may become one like them; now“ show to them that you are in need, then you are their slave. Be generous to

[them, you will become their leader"[۵۹۶

Man's needlessness and his satisfaction with what he possesses cause his freedom from want and being greedy towards others. Possessions cause present poverty. For :the first case Imam Sadiq (s) has said

"مَنْ قَنَعَ بِما رَزَقَهُ الله فَهُوَ مِن اغنَى النّاس "

The one who is content with what God has given him is the most needless man in the" [world".[۵۹۷

:For the second case, the Great Prophet (s) has stated

"وإيّاکَ والطَمَع فِانَّه الفَقرُ الحاضر "

[Avoid greed for it is the present need"[۵۹۸"

It is for the above reasons that Imam (s) in his letter warns his faithful son to avoid greed and emphasizes that he should not let the palfrey of greed take him to the .desert of destruction

Do not ask people .۷

It is a fact that life contains numerous hurdles which may not be resolved without other people's cooperation. But we should not ask people for help as far as possible. This is, firstly, the cause for humiliation. Secondly, it causes man to lose his bashfulness gradually. Thirdly, this causes man to lose his resort to God and, fourthly, it lowers man's dignity, thus, there is an emphasis in the Islamic texts on the .inappropriateness of asking others for help

:The Prophet (s) has told Abuzar

"اِيَّاکَ والسؤالِ فَاِنَّهُ ذُلٌّ حاضِرٌ وفَقرٌ متعجل وفيه حِسابٌ طَويلٌ يَومَ القِيامَهِ"

Avoid asking people for help, which will create the present humiliation and a speedy" [poverty and it will entail a long accounting in the Doomsday".[۵۹۹

:Imam Zeinol Abedin (s) has said

"طَلَبُ الحَوائِجِ اِلی النّاسِ مَذَلّه لِلحیاهِ وَمَذهَبَهٌ لِلحَیاءِ وَاستِخفَافٌ بِالوَقارِ وَهُوَ الفَقْرُ الحَاضِرُ"

Asking“

people for help causes humiliation in life and the destruction of bashfulness and the lightening of one's dignity and the present poverty".[۶۰۰]

Imam Ali (s) has said:

"السُؤالُ یُضعِفُ لِسانَ المُتَکَلِّم ویَکسِرُ قَلبَ الشُجَاعِ البَطَلِ ویُوقِفُ الحُرّ العَزیز مَوقِفَ العَبدِ الذَلِیلِ ویُذهِبُ بَهَاءَ الوَجْهِ ویَمحَقُ الرزقَ"

"Asking people for help weakens one's tongue, breaks the heart of the brave one and puts a free man in place of a weakened slave, and causes him to lose his face and cancels his daily bread".[۶۰۱]

That is why Imam Ali (s) in his letter says: If you can, do not put any mediator between you and your God and do not ask that go-between for any help. You will definitely have your share. Even if you may receive little, this little which is gained through resort to Allah is much better than the abundance you get through humiliation. The owners of such abundance in reality do not have anything.

۱۶

"وتَلافِیکَ ما فَرَطَ مِن صَمتِکَ ایسَرُ مِن اِدراکِ مَا فَاتَ مِن مَنطِقِکَ وَحِفْظُ مَا فی الوِعاءِ بِشَدِّ الوِکاءِ وحِفظُ مَا فی یَدَیکَ اَحبُّ اِلیَّ مِن طَلَبِ ما فی یَدَیْ غَیرِکَ، ومَرارَةُ الیَأسِ خَیرٌ مِن الطَلَبِ اِلی النّاسِ والحِرفَةُ مَعَ العِفَّهِ خَیرٌ مِنَ الغِنَی مَعَ الفُجُورِ، والمَرءُ اَحفَظُ لِسِرّه ورُبَّ ساعٍ فِیما یَضُرّه، مَن اکثَر اَهجَرَ ومَن تَفَکّر اَبصَر، قارِن اَهلَ الخَیرِ تَکُن مِنهُم وبَاین اَهلَ الشَرِّ تَبِن عَنهُم. بِئسَ الطَعامُ الحَرامُ، وظُلمُ الضَعیفِ اَفحَشُ الظُلمِ، اِذا کانَ الرِفْقُ خَرَقاً کانَ الخَرَقُ رِفقاً، رُبَما کانَ الدَواءُ دَاءً والدَاءُ دَواءً وَرُبَما نَصَحَ غَیرُ الناصِحِ وغَشَّ المُستَنْصَحُ. وایّاکَ والاِتِکالِ علی المُنی فَاِنّها بَضائِعُ النُوکی والعَقلُ

حِفظُ التَجارِبِ وخَيرُ مَا جَرَّبتَ ما وَعَظَکَ بَادِر الفُرصَهَ قَبلَ اَن تَکونَ غُصَّهً لَیسَ کُلَّ طَالِبٍ یُصِیبُ ولا غَائِبٌ یَئُوبُ ومِنَ الفَسادِ اِضاعَهُ الزَّادِ ومَفسَدهُ المَعادِ ولِکُلِّ اَمرٍ عَاقِبَهٌ سَوفَ یَأتِیکَ ما قُدِّرَ لَکَ، التاجِرُ مُخاطِرٌ ورُبَّ یَسیرٍ اَنمی مِن کَثِیرٍ، لا خَیرَ فی مُعِینٍ مُهِینٍ ولا فی صَدِیقٍ ظَنِینٍ، سَاحِلُ الدَّهرِ ما ذلّ لَکَ قُعُودُه ولا تُخاطِر بِشَیءٍ رَجاءَ اَکثَرَ مِنهُ، واِیّاکَ اَن تَجمَحَ بِکَ مَطِیّهُ اللجَاجِ"

The preparation and provocation for what you have lost through your being silent is“ more easier than you have lost though your speaking. This is because we can keep the content of a bowl by fastening its cover. The bitterness of despair and poverty is preferable to asking people for help. A little fortune gained through chastity and cleanliness is better that the great fortune gained through committing sins. A person can keep his secrets better than any other people. There are many people around who inflict losses over themselves. A talkative person talks a lot but says very little. A person who thinks will gain insight. Come near the well-wishers, you will become one of them. Stay away from the wrong-doers till you will not be accounted among them. The illegally gained food is the worst kind of food. Doing tyranny to the weak ones is the most viscous injustice in the world. Where tolerance is considered aggression, aggression is tolerance. Sometimes drugs are the cause of sickness and sometimes sickness is the drug. There are many people who give advice but they are not genuine advice

givers. Sometimes you ask somebody for advice, but he will deceive you. Do not rely on wishes because this act is the capital for the fool. The keeping of experiences is wisdom. Your best experiences are those from which you will learn something. Take advantage of your chances before you miss them. It is not the case for everybody to get what he wishes for. Among factors which cause deterioration is the act of not .preparing provisions and the destroying of the resurrection

Each act comes to an end. You will soon receive what you are supposed to gain. Every business man continuously puts himself at the mercy of risks. It happens that a small capital sometimes grows more than big capitals. There is no good either in a wrong-doer helper or in a convicted friend. When you have day and night at your disposal make the best out of it. Never put an asset in a hazardous state just for more benefit. ."Never ride a stubborn, untamable palfrey

Description۱۶

Silence and speech .۱

:In this letter, Imam Ali(s) provides us with some significant pieces of wisdom

There is no doubt that language and speech are among God's assets to man. Language is a means for communication and for the propagation of knowledge and :for guiding people. God distinguishes man from the world of beasts by language

"الرّحمنُ، عَلَّمَ القُرآنَ، خَلَقَ الإنسانَ، عَلَّمَهُ البيانَ" [۶۰۲]

The Beneficient God, taught the Qur'an; He created man taught him the mode of" "expression

But if human language is not guarded against absurdity, telling lies, arguments, ,abuse, ridicule, back-biting

accusation, or tell-talking...[۶۰۳] it will change into disaster. Thus, the scholars of ethics .advise us to speak only when necessary or else make use of silence

:From the view-points of benefits and losses, language is of four forms

One kind of language has absolute benefits. The second type includes absolute losses. In the third type both benefits and losses are mixed. And the fourth type is neither .useful nor useless

Using silence is necessary in three stages of the above four stages. In that case where we can speak, we should take care not to contaminate language with [hypocrisy, artificiality, and talkativeness.[۶۰۴

It is for this reason that in Islam, emphasis is more on silence. The Prophet (s) is :reported to have said

"رَحِمَ الله عَبداً تَکَلَّمَ خَیراً فغَنِم او سَکَتَ فَسَلِمَ"

May God bless a believer, who says good things to be rewarded with good or keeps" [silent and remains safe".[۶۰۵

:The great Prophet (s) is also reported to have said

"مَن کانَ یُؤمِنُ بِاللهِ والیَومِ الآخِرِ فَلیَقُل خَیراً او لِیَصمُت"

[A believer in the Doomsday will either say good things or remain silent"[۶۰۶"

:Imam Sadiq (s) said when talking about Prophet David, who had told his son

"یا بُنَیَّ اِن کُنتَ زَعمتَ اَنَّ الکَلامَ مِن فِضّهٍ فَاِنَّ السُکُوتَ مِن ذَهَبٍ"

.[O my son, if you consider speaking made of silver, silence is made of gold"[۶۰۷"

:Imam Reza (s) has said

"مِن عَلامَاتِ الفِقهِ الحِلمُ والعِلمُ والصَمتُ اِنَّ الصَمْتَ بَابٌ مِن اَبوابِ الحِکْمَهِ، اِنَّ الصمتَ یُکسِبُ المَحَبَّه الجَنَّهَ اِنَّهُ دَلیلُ عَلَی کُلِّ خَیرٍ"

Among the signs of wisdom are patience, knowledge and silence. Silence is one of"

the phases of wisdom. Silence is a means to attract love, to go to Heaven or is a cause :(for every good"[۶۰۸]. And in Mesbahol Sharia it is narrated from Imam Sadiq (s

"الصَّمْتُ شِعارُ المُحَقِّقِينَ بِحقَائِقِ ما سَبَقَ وجَفَّ القَلمُ بِهِ وهُو مِفتاحُ كُلِّ راحه مِنَ الدُّنيا وَالآخِرَه والصُونُ مِنَ الخَطايَا وَالزَلَلِ وَقَد جَعَلَهُ الله سِتْراً على الجَاهِلِ وَتَزَيُناً لِلعَالِم وفِيهِ عَزلُ الهَوى وَرِياضَهُ النَّفسِ وَحَلاوَهُ العِبادَهِ وَزَوالُ قَسَاوَهِ القَلبِ وَالعَفافُ وَالمُروَّهُ وَالظَرَف فَاغلِق بَابَ لِسانِكَ عَمّا لَكَ مِنهُ بَدَلاً سِيما إذا لَم تَجِد اَهلاً لِلكَلام والمُساعَدَهِ فى المُذاكَرَهِ لله وفى الله.

وكَانَ رَبيعُ ابنُ خَثِيم يَضَعُ قِرطاساً بَينَ يَدَيهِ فَيكتُبُ كُلَّ ما يَتَكَلَّمُ بِهِ ثُمَّ يُحاسِبُ نَفسَهُ عَشِيَّه مَا لَهُ ومَا عَليهِ وَيقُولُ آهٍ آهٍ نَجا الصامِتُونَ وبَقِينا، وَكَان بَعضُ اَصحَابِ رَسُولِ الله صلّى الله عليه وآله يَضَعُ الحَصَاهَ فِى فَمِهِ فإذا ارادَ اَن يَتَكَلَّمَ بِما عَلِمَ اَنَّه لِلهِ وفى الله ولِوَجِهِ الله اخرَجَها...

وإنَّما سَبَبُ هَلاكِ الخَلقِ ونَجاتِهِم الكَلامُ وَالصَّمتُ فَطُوبى لِمَن رُزِقَ مَعرِفَهَ عَيبِ الكَلام وصَوابِهِ وفَوائِدَ الصَّمتِ فإنَّ ذلِكَ مِن اخلاقِ الانبياءِ وشِعارُ الاصفِياء ومَن عَلِمَ قَدْرَ الكَلامِ اَحسَنَ صُحبَتَهُ الصَّمت ومَن اَشرَفَ على لَطائِفِ الصَّمْتِ وأتُمِنَ على خَزائِنِه كان كَلامُهُ وصَمتُهُ عِبادَه ولا يَطَّلِعُ عَلَى عِبادَتِهِ هذا الا المَلِكُ الجَبَّار"

Silence is the motto of the scholars. It is the motto of those who delve into the life of" the past people and arrive at minute things. Silence is a key to every means of comfort both here and in the Hereafter. It is immunity against any errors. God has set it as a cover for ignorance and as an ornament for the

wise. It excludes desires and monastic life and includes the sweetness of worship and the destruction of jealousy. It is a means for chastity, manlihood and policy-making. Thus close your mouth as far as you may, especially when you can not find the right audience for speaking or discussing for God. It is said that Rabia Ibn Khathim used to pat a piece of paper in front of himself and wrote on it anything he uttered during the day. Then at night he used to evaluate it carefully: He would say, then: The silent ones are safe now. Some of the followers of the Prophet (s) used to put pebbles in their mouths. They used to put them out of their mouths only when they wanted to talk for .God and for God's sake

Thus, silence and speaking could be the definite sources of people's salvage or destruction, respectively. We envy those who know the asset of silence and the righteousness of speaking. This is among the ethics of the Prophets and is among the .mottos of the true believers

.As you will see, one of the principles of silence is the immunity against making errors

Which is obtained through speaking and can not be compensated for. Imam Ali (s)" has relied heavily on this principle: Preparing what you have lost due to your silence is easier than compensating for what you have lost due to your speech. This is because ."by putting the cover on a bottle you could keep the content

This point is depicted in the

poems of our poets who are under the influence of Imam Ali (s) and other religion .leaders

:Amir Khosro, the Iranian poet, says

,Any moment you talk, it is pleasant

;But sometimes silence is even sweeter

,To close the mouth is to close the door of troubles

.It is because the world is pregnant with good and bad

I have seen many who regret having spoken

But I have seen nobody who regrets having been silent

,Listening is better than saying if you care

,The first will fill us; the second will make us empty

The pearl became very precious because

;It became ear from top to the toe

,The sharp sword became tongue all over

.That is because it could shed people's blood

:Sa'di says

,Untill you know perfectly that your speech is appropriate

.You should not open your mouth to talk

:Another poet says

,Until the time you have not uttered a thing, it is at your disposal

;But when it is said, it will dominate you

,Do not tell anybody your secrets

;Because he will disclose it everywhere

,Deposit your treasure to treasure-keepers

.Keep your secrets to yourself

But as it is said before, both speech and silence have their own merits. Wherever you have to talk, being silent is not wise and the other way around. The poet says:

,Two things spoil the wisdom

Being silent when you are supposed to talk, and talking when you are supposed to be silent

When Imam Zeinol Abedin (s) was asked which one was better: speech or silence, he answered:

"لِكُلِّ وَاحِدٍ مِنهُما آفاتٌ فَإذا سَلِما مِنَ الآفاتِ فالكَلامُ افضَلُ مِنَ السكُوت قِيلَ كَيفَ ذَلِكَ يابنَ رَسُولِ الله؟ قالَ لأَنَّ الله عَزَّوجَلَّ

مَا بَعَثَ الاَنبيـاءَ وَالأوصِيـاءَ بِالسـكَوتِ اِنَّمـا بَعَثَهُم بِالكَلام ولا استُحِقَّت الجَنَّهُ بِالسُكَوتِ ولا استُوجِبَت وِلايهُ اللهِ بِالسُكَوتِ ولا تُوقِّيَتِ النارُ بالسُكُوتِ اِنَّما ذَلِک کُلُّهُ بِالکَلامِ مَا کُنتُ لَاعدِلَ القَمَرَ بِالشَمسِ اِنّک تَصِفُ فَضلَ السُکُوتِ بِالکَلامِ ولَسْتَ تَصِفُ فَضْلَ الکَلامِ بِالسُکوتِ"

Both speaking and silence have their special disasters. Speech is better than silence" if the speaker remains safe after uttering it". They asked him how this was possible. :Imam as-Sajjad (s) answered

Allah did not appoint His prophets and great men with silence. He appointed them to" employ language. And people will not go to paradise just for being silent. God's sovereignty will not materialize by silence, either. Fire will not get extinguished by silence. All these acts are possible only through speaking. I will not consider the sun to [be equal to the moon."[۶۰۹

Be moderate, Do not squander, Do not be jealous, Do not Dissipate .۲

It is a fact that man could not be indifferent towards his fellow creatures in the matter of finance, because all possessions are God's and we are His creature. Sometimes God sends one's livelihood without intermediary. But most often He obliges some [people to carry out this task in order to shape their characters:[۶۱۰

"وأَنفِقُوا مِمَّا رَزَقْنَاكُمْ"

"And spend out of what we have given you"

But the topic is now the quantity and quality of donation. Some are so generous that they will give away what they have till they remain money-less. And some people go .to the other extreme and are extremely miser

.Islam reproaches both groups severely and orders moderation

"وَلَا تَجْعَلْ يَدَکَ مَغْلُولَهً إِلَى عُنُقِکَ وَلَا تَبْسُطْهَا کُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا"

And do"

not make your hand to be shackled to yor neck nor stretch it forth to the utmost limit of its stretching forth, lest you should afterwards sit down blamed, stripped off."[611]

And in the surah of Furqan where the attributes of the true believers are enumerated, one of the specific characteristics of such people is considered to be moderation:

"وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِکَ قَوَامًا"[۶۱۲]

"And they who when they spend are neither extravagant nor parsimonious, and keep between these the just mean"

Imam Ali (s) talks about this principle of moderation and does not want us to be misers because by the expression "keep what you have in your hands" he means keeping it moderately, neither parsimoniously nor extravagantly.[613]

Thus, what Imam Ali (s) means is the following: what you have at your disposal, spend it moderately; never donate all you have and then beg others for some sustenance and humiliate yourself and become what the Holy Qur'an calls:

"And afterwards sit down blamed and stripped off"

Is there a contrast between Moderation and Donation?

Some assume that there is a contrast between moderation which is mentioned in the above suras and by Imam (s) and donation which is mentioned in different Islamic traditions as well as in the ninth verse of Hashr:

"وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ"

"And prefer them before themselves though poverty may afflict them" [Qur'an 59:9].

But attention to the location and timing of the descent of these suras and other evidences show us that there is no contrast between these two. It is

because the suras and traditions which emphasize moderation are applicable to those situations where extravagance may destroy the life pattern of the one who spends out or weakens his family altogether. In such cases donation is prohibited and moderation is in order. Observing the principle of moderation might be a general principle which should be carried out by the mass or it may be a specific principle which should be carried out at specific times such as war, famine, unexpected events and the like. At these critical moments exalted people should do sacrifice and help others. This happened when Hashim, the great grandfather of the Prophet (s) donated all his possession at the time of famine. Another example of donation is the act of the Moslems at the dawn of Islam. They helped out the new-ly converted and the immigrants who had been deprived of all of their possessions. They, through their assistance, could protect Islam. Naturally these two commandments pertain to different situations and they do not contradict each other. Each one is carried out at .specific occasions

The bitterness of despair is better than asking people for help .۳

The essence of resorting to Allah and the lack of despair towards God's benevolence is that man, so far as possible, should not ask for people's help and should trust God only. Although such a position sometimes deprives people of material assets and adds up to the possession of the proud ones and is sometimes accompanied with hardships, the honor and glory which are obtained in this way are not comparable to the humiliation of asking

.others for help

The Qur’an interprets such a state of need-lessness and resort to and reliance on God and not asking people for help as "despair and lack of trust in others". This state is :praised as it is shown in the following traditions

:Imam Sadiq (s) has said

"ثلاثةٌ هِیَ فَخرُ المُؤمِن وزِینَتُه فی الدُّنیا والآخِره: الصلواتُ فی آخِرِ اللَّیلِ ویَأسِهِ مِمّا فی اَیدِی النّاسِ ووِلایهُ الإمامَ مِن آلِ مُحمَّد (ص)"

There are three things which are the honor for a believer here and in the Hereafter:“ Prayer at the end portion of night, his despair in what people have and the wilaya [(governorship) of an Imam from Mohammad’s Household (s)”.[۶۱۴

:He has also said

"الیأسُ مِمّا فی اَیدِی النّاسِ عِزُّ المُؤمِن فی دِینِهِ ومُروَّتِه فی نَفسِهِ وشَرَفِهِ فی دُنیاهُ وعَظَمَتُه فی اَعیُنِ النَاسِ وجَلالَتُهُ فی عَشِیرَتِه ومَهابَتِه عِندَ عِیالِهِ وَهُوَ اغنی النّاسِ عِندَ نَفسِهِ وعِندَ جَمِیعِ النّاس "

Having despair of what people possess causes a believer’s honor in religion, his" generosity in soul, his honor in this world, his greatness in the eyes of others, his magnanimity in his tribe, and his grandeur in his family. Such person is the most [needless person among people"[۶۱۵

:Imam Ali (s) is narrated to have said

"الغِنی الأکبر الیأسُ عمّا فی اَیدِی النّاس "

[The greatest needlessness is having despair in others’ possessions"[۶۱۶"

Little fortune plus chastity is better than big fortune which is gained through dishonesty.۴

.As we know assets and children are a means for man’s troubles and trials

"أَنَّمَا أَمْوَالُکُمْ وَأَوْلَادُکُمْ فِتْنَهٌ"[۶۱۷]

."Your possessions and your children are only a trial"

.As a whole, the wealthy people are more prone to committing sins

"إِنَّ الْإِنسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى "[٦١٨]

Man is most surely"

."inordinate. Because he sees himself free from want

In contrast, those who enjoy a simpler life, due to the shortage of possibilities, are .less prone to the sins

But those who have less wealth but are honest are better than those who have more :wealth for the following reasons

First, the honest ones enjoy magnanimity, ease of conscience and specific human .values which the people of sins are deprived of

Second, although the middle class think the wealthy ones as lucky, the mass who .possess divine nature consider them unhealthy and dirty

Third, the criterion for good and bad acts is not the transitory physical pleasures; rather those acts are considered valuable which may bring about Divine satisfaction [and rewards in the Hereafter, which are ever-lasting.[۶۱۹

"وَإِنَّ جَهَنَّم لَمُحِيطَهٌ بِالْكَافِرِينَ "[۶۲۰]

."And most surely hell encompasses the unbelievers"

:It is for this reason that Imam Ali (s) states

"والخِرقَهُ مَعَ العِفَّهِ خَيرٌ مِنَ الغِنى مَعَ الفُجُورِ "

Little fortune plus chastity is better than big fortune which is gained through" "dishonesty

:Sa'di, the Iranian poet, says

,If you recognize the pleasure of the abandoning pleasures

;Never will you consider as pleasure the pleasure of soul

,Your bird of spirit will fly to Heavens

;If you free it from the cage of greed

,But you lack the patience of the phoenix

;You are like a sparrow in the claws of lusts

You are worshipping your surface so much

.That as far as you are living you will not get to the deep

If an herb grows out of your humane nature

The flowers of the garden seems to you as if they were herbs

You would never buy the two

,worlds

,If you knew the value of what you have

,From the remaining part of life you will get nothing

;If you are decided to perform as you do now

,Tell me what better-than-life did you get

;As you spent your life-time

You may not buy one moment of life with a big land

;Your life was given to you free of charge

,You sleep-walker walk as slowly as

;I fear, you will miss your caravan

My advice to you, brother, is

;As far as you can, do not waste your time

You should keep your tongue in your mouth like a shell

;Then you could throw out pearls when time is ripe

All his life, Sa'di, underwent hardships

.Till he got the fame that he enjoys now

It is better for a man to keep his secrets .۵

Keeping secrets is one of the ethical principles of Islam. It is emphasized in Islam. Sometimes disclosing secrets to others might lower the pain-load of the person. But for this act there are conditions: Firstly you should find reliable persons to disclose .your secrets

:Imam Ali (s) says

"لا تُوَدِّ عَن سِرِّکَ مَن لا اَمانَهَ لَهُ"

[Do not disclose your secret to one who is not reliable".[۶۲۱"

Secondly, we should not even tell the whole secret to the reliable ones because on the one hand, that secret might somehow get revealed and hurt us. In this regard Imam :Ali (s) has said

"مَن کَتَم سِرَّهُ کانَتِ الخِیَرهُ بِیَدهِ وکُلُّ حَدِیثٍ جاوَزَ اثنَین فَشا"

One who keeps his secrets has power on them. Any secret which is held among more" [than two persons will be revealed"[۶۲۲

:Elsewhere Imam Ali (s) has said

"سِرُّکَ اَسِیرُکَ فَاِن اَفشَیتَهُ صِرتَ اَسِیرَهُ"

Your secret is a"

[slave to you. Once it is revealed you become a slave to it"[۶۲۳

:Imam Ali (s) has also said

"سِرُّکَ سُرُورُکَ اِن کَتمتَهُ واِن اَذعتَهُ کانَ ثُبُورَک"

Your secret, while unrevealed, Keeps you happy. When you revealed it, it will make" [you sad and worried"[۶۲۴

On the other hand, people are not always the same; a friend to day might turn into a foe tomorrow. He might, then, use that secret as a club on your head and hurt you. :Imam Sadiq (s) has said

"لا تُطلِع صَدِیقَکَ مِن سِرِّکَ اِلا عَلی مَا لَو اَطلَعتَ عَلَیهِ عَدوَّکَ لَم یَضُرُکَ فِانَّ الصَدِیقَ قَد یَکُونُ عَدوّاً یَوماً ما"

Do not disclose your secret to your friend except that secret which if your enemy" [heard you would not get hurt. Your friend might turn into your enemy, some day"[۶۲۵

:Regarding this, our Iranian poet has said

,Never rely wholly on your friend

;Keep hidden your secret from your friend

,Some day your friend might turn against you

.He might turn and show you his animosity

Naturally, nobody could be a better secret-keeper than a person himself. He is the :most reliable person concerning his secret. Imam Ali (s) has said regarding this

"صَدرُکَ اَوسَعُ لِسِرِّکَ"[۶۲۶]

."Your chest is the widest place to keep your secret"

:Sa'di, the Persian writer and poet, says

Do not disclose to your friend your secrets. You do not know if he will turn against you.

Do not inflict any damage over your foe; he might someday become your friend. If you wish a secret to remain secret, do not reveal it, even if he is reliable. Nobody is friendlier

.to your secret than you yourself

,It is better for you to remain silent than

;Telling a person your secret and asking him not to disclose it

,O wise man, block the water from its headspring

;Because when the spring became over-flown, you cannot stop it

,You should not utter anything in private

.Which can not be said at any association of people

۶. There are many strivers who struggle against themselves!

:Trial and perseverance are the agents for material progress and for perfection

"وَأَنْ لَيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَى "[۶۲۷]

And that man shall have nothing but what he strives for". Some people struggle in" ".the right direction and in the God's path. And some others go astray

They are deviate "Those who go astray" and are not with favor with Allah "Not the path of those upon whom the wrath is brought down" [Qur'an ۱:۷]

It is clear that those who struggle for Allah may not superficially be affluent in this world; but because God will not leave any service to Him unanswered, such a person :has gained a lot

"وَمَنْ أَرَادَ الْآخِرَة وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا"

And whoever desires the hereafter and strives for it as he ought to strive and he is a" believer; as for these, their striving shall surely be accepted."[۶۲۸]

But those who go astray and perform evil on the earth and commit wrong-doings may seem lucky ones in the eyes of some. But they are real losers since they have spoiled their hereafter which is made of the actions we perform here. How ever much they

strive, they will lose more. Furthermore, such people are

.usually punished in this world

"وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ"[۶۲۹]

And when he turns back, he runs along in the land that he may cause mischief in it" "and destroy the tilth and the stock, and Allah does not love mischief-making

And as for those who assume they are doing good when actually are committing sins, :the Qur'an says

"قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا"

Say: shall we inform you of the greatest losers in their deeds? These are they whose" labor is lost in this world's life and they think that they are well versed in skill of the work of hand. These are they who disbelieve in the communications of their lord and His meeting, so their deeds become null, and therefore we will not set up a balance [for them on the day of resurrection."[۶۳۰

With regards to the above information, we will understand what Imam Ali (s) means ".by the expression "There are many strivers who struggle against themselves

One who talks too much, says very little .۷

Naturally, a person, who talks a lot, does not have enough time to weigh what he says. As a result, his speech is both baseless and wrong. The listener also might get .bored and the speaker may lose his vigor

.Fortunately, in the Islamic traditions all these points are made clear

"الإكثارُ إضجار" :Imam Ali (s) says

Too much talking is hurting people.[۶۳۱] At another occasion, he has"

:said

"الإکثارُ یُزِلُّ الحَکِیم ویُمِلُّ الحَلِیم فَلا تُکثِر فَتَضجَر وتُفرِط فَتَهن"

Too much talking may cause a wise man to go astray and it makes the patient one" depressed. Thus, do not talk too much since you both make men hurt and cause [people to disrespect you."[۶۳۲

:Imam Ali (s) has also said

"إیّاکَ وکَثرَةُ الکَلامِ فَإنّه یُکثِرُ الزَلل ویُورِثُ المَلَل"

[Avoid talking too much because it increases your errors and boredom".[۶۳۳"

He has also said

"کَثرَةُ الکَلامِ تُبسَطُ حَواشِیهِ وتَنقُصُ مَعانِیهِ فَلا یُرى لَهُ اَمَدٌ ولا یَنفَعُ بِهِ اَحَد"

Talking too much broadens the scope of speaking and lessens meaning. Nobody will" [benefit from it.[۶۳۴

:He says "اَقِلِ الکَلامَ تَامَنِ المَلام"

[Decrease the amount of speaking so that you become safe from being blamed"[۶۳۵"

Thinking is the basis of Insight .۸

Wisdom distinguishes man from the beasts. Man uses wisdom to recognize the .creation facts and relations among them

Thus thinking about similar events is to concentrate on a specific case. If the conditions for sight are possible and there are no obstacles, seeing will naturally take place. In the same fashion, if the conditions for thinking are present and the obstacles [are absent, insight and the understanding of conditions will naturally occur.[۶۳۶

It is for this reason that in the Islamic traditions thinking is considered as an .illuminating factor for wisdom

On the other hand, in the Islamic traditions, it is said that we disclose the unknown .through our wisdom

"بِالفِكرِ تَنجَلِی غَیاهِبُ الامُور"[۶۳۷]

It is also said that thinking on anything broadens the spirit of realism in a man and .increases his insight

Finally, thinking is considered not only as an act of worshipping but

.also an hour of it is considered equal to years of worship

.Imam Ali (s), in his book, points out the role of thinking in the illumination of facts

The effects and role of companionship .۹

One of the factors which build up one's personality is companionship. Since human nature adopts other people's behaviors easily, when he accompanies the good ones, he is influenced by them. On the contrary, when he accompanies the bad ones, he :becomes one of those. It is said

,Do not accompany the bad as far as you cam

;Because human soul adopts other's nature

,Noah's son accompanied the bad ones

.He lost his Prophethood as a result

The dog of the cave settlers for a few days only

.Followed the good ones and became good

Because of this characteristic of impressionability, companionship is emphasized in .the Islamic traditions and the Qur’anic verses

,It is narrated from Solomon (s), the Prophet, who has said

"لا تَحكُمُوا عَلى رَجُلٍ بِشَيئٍ حَتّى تَنظُرُوا اِلى مَن يُصاحِب فانَّما يُعرَفُ الرَجُلُ باشكالِه واقرانِهِ ويُنسَبُ الى اَصحابِه واِخوانِه"

Do not judge on people without considering their friends; it is because a man is" [recognizable through his companies"[۶۳۸

:Imam Ali (s) has said

"مُجالَسَهُ الأشرارِ تُورِثُ سُوءَ الظَنَّ بالأخيار ومُجالَسَهُ الأخيارِ تُلحِقُ الأشرارَ بالأخيارِ ومُجالَسَهُ الأبرارِ لِلفُجّارِ تُلحِقُ الأبرارَ بِالفُجّار، فَمَن اِشتَبَهَ عَلَيكُم اَمرُه ولم تَعرِفُوا دِينَه فانظُروا اِلى خُلَطائِهِ فإن كانُوا اَهلَ دِينِ الله فَهُوَ على دِينِ الله واِن كانُوا عَلى غَيرِ دِينِ الله فَلا حَظَّ لَهُ مِن دِينِ الله اِنَّ رَسُولَ الله (ص) كان يقول: مَن كانَ يُؤمِن بالله واليَوم الآخِر فَلا يُؤاخِينَّ كافرا ولا يُخالِطَنَّ فاجِراً ومَن آخى

كافِراً او خالَطَ فاجِراً كانَ كَافِراً

فاجراً"

Companionship with the bad causes suspicion towards the good ones; and" companionship with the good ones causes the good ones to be connected with the bad ones. Thus, if anybody is difficult to understand or his religion is hard to find out, look at his friends. If these friends are religious people, so is he. This is because the Prophet used to say: One who believes in God and the Day of Resurrection should not make friends with ether infidels or with wrong-doers. Anybody, who does so, is both [infidel and wrong-doer.[۶۳۹

:And the Prophet (s) has also said

"المَرء على دِينِ خَلِيلِهِ فَلينظُر اَحدَكُم مَن يُخالِل "

A man is of the same religion as his friend's. Then every one of you be careful with" [whom you are associating".[۶۴۰

,You first tell me who your friends are

.Then I'll tell you who you are

This very feature of impressionability and companionship caused Aghaba Ibn Abi Ma'eet to be influenced by the temptations of his old friend Abi Ibn Khalaf to become infidel to Islam and to pour the intestines of an animal over the Prophet's head and to insult him and to spit on his sacred face. The Qur'an expresses his mental status at :the Day of Resurrection through the following words

"وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتِى لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا لَقَدْ أَضَلَّنِى عَنْ الذِّكْرِ بَعْدَ إِذْ جَاءَنِى وَكَانَ الشَّيْطَانُ لِلْإِنسَانِ خَذُولًا"

And the day when the unjust one shall bite his hands: O would that I had taken a way" with the

Apostle; O woe is me! Would that I had not taken such a one for a friend! Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid [man"[۶۴۱

:Sa'di, concerning companionship, says

,In the bath one day I received a piece of fragrant clay from a friend

I asked the clay if it was musk or ambergris

Because I was drunk with its odor

It said it used to be a worthless piece of clay

But it was componian to a flower

The perfect behavior of the company had influenced it

.Or else it was still the same piece of clay

It is for this reason that in the Qur'an and in traditions there is continuous persuation over friendship with honest people and genuine God-believers. Making friends with :unclean people is strictly prohibited. Two of these traditions are reported here

Firstly: Imam Ali (s) has said

"اِحذَر مُجالَسَهَ قَرینِ السُوءَ فاِنَهُ یُهلِکُ مُقارِنَهُ ویُردِی مُصاحِبَهُ"

[Avoid associating with a vicious friend who will destroy and belittle his friend"[۶۴۲"

,Secondly, he said

"جَالِسِ اَهلَ الوَرَعِ والحِکمَهَ واَکثِر مُناقَشَتِهُم فَاَنَّکَ اِن کُنتَ جَاهِلاً عَلَّمُوکَ واِن کُنتَ عَالِما ازددت علماً"

Associate with people of wisdom and ask them about marshalling of the affairs. They" will definitely teach you what you do not know. They will increase your knowledge if .[you already know something"[۶۴۳

The worst food is the illegally gained food .۱۰

It can not be denied that food is effective in building one's personality. It is because food changes into energy and sets in motion the body of us and is manifested in the form of action and work and would

be permanent in the storage of the days in accordance with the principle of permanency of matter and energy. It will later manifest into an appropriate shape in .the Day of Resurrection

.Thus, if food is legally-gained, it will manifest itself as a wholesome nutrient

And it will bring about comfort and ease and it is gained through illegal actions it will .bring about fire and will badly hurt man

The Holy Qur'an talks about the swallowers of the property of the orphans unjustly in :the following manner

"إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا"

As for those who swallow the property of the orphans unjustly, surely they only" swallow fire into their bellies and they shall enter burning fire"[۶۴۴]

:And as for those who conceal the rights, the Holy Qur'an says

"إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُوْلَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ"

Surely those who conceal any part of the Book that Allah has revealed and take for it" a small price, they eat nothing but fire in their bellies, and Allah will not speak to them on the day of resurrection, nor will he purify them, and they shall have a painful chastisement"[۶۴۵]

As you will observe, for both swallowers of the properties of orphans and the concealers of facts, through which they gain illegal profits, the fire of Hell is .anticipated. Their actions are symbolized as fires and this hurts them in the Hereafter

"ووَجَدُوا ما عَمِلُوا حاضِراً

[۶۴۶] ومَن یَعمَل مِثقَالَ ذَرَّةً شرّاً یَرَهُ "[۶۴۷]

And what they had done they shall find present there. And he who has done an" "atom's weight of evil shall see it

It is for this reason that the illegally gained property is severely reproached in the Islamic traditions, and it is supposed to be an agent against the acceptance of :worships and prayers

:The great prophet (s) has said

"مَن اَکَلَ لُقمَهَ حَرامٍ لم تُقبَل لَه صَلاه اَربَعِینَ لَیلَهً ولم تُستَجَب لَهُ دَعوَهٌ اَربَعِینَ صباحاً وکُل لحَم یُنبِتَه الحَرامُ فالنارُ اولی بِهِ وِان اللّقمَهَ الواحِدَهَ تُنبِتُ اللّحْم"

A person who takes a forbidden mouthful of food his prayers will not be acceptable" for forty nights and his benedictions are not acceptable, either, for forty days. Fire is preferable to any piece of flask grown out of the forbidden food. Even one mouthful of [forbidden and illegally gained food is effective in the growth of one's flesh"[۶۴۸

The great Prophet, when answering someone who wanted his supplication to be :accepted, said

"طَهِّر مَأکَلکَ. لا تُدخِل بَطنَکَ الحَرامَ"

[Legalize your food and do not put anything illegally gained into your stomach"[۶۴۹"

:In a tradition from Imam Sadiq (s) we read

"مَنْ سَرَّهُ اَن تُستَجابَ دَعوَتَهُ فلیُطَیّب مَکسَبَه"

[One who wishes his prayers to be accepted his business should be permissible.[۶۵۰"

:There is another tradition saying

"لا یُحجَبُ عَنِّی دَعوَهٌ إلاّ دَعوَهُ آکِلِ الحَرامِ"

Every supplication, except that of swallowers of other people's possessions, is"

[accepted"[۶۵۱

:We read in another tradition

"مَن وَقَی شَرَّ لَقلَقَهِ وقَبْقَبِهِ وذَبْذَبِهِ فَقَدِ وَجبت لَهُ الجَنَّهُ"

Any body who could clean his tongue, stomach and sexual organs, the heaven"

[is his"[۶۵۲

Regarding the above-mentioned issues, some feeble-minded persons might think the worst kind of food is the one which hurts him physically. But such impairment is curable and its time is limited to this world alone. But the damage of the illegally gained food is related to man's soul and is not repairable most of the time and .pertains to the hereafter which is eternal

Injustice to the weak is the worst of injustice .۱۱

Among injustices, the injustice inflicted upon the weak people, who lack the power to defend themselves, is the worst kind of tyrannies. Injustice to such a person is only possible who stay away from manhood. But injustice to people who are capable enough to defend themselves is not of the same magnitude as the first one, but it is :still very pernicious. This sort of injustice is reproached in the Islamic traditions

:Imam Baqir (s) has said: My Father, at his death, told me one piece of advice

"یا بُنَیَّ اِیّاکَ وظُلمُ مَن لا یَجِدُ عَلَیکَ ناصِراً اِلاّ الله"

My son! Avoid inflicting any injustice upon the one who has no helper except God to" [stand against you"[۶۵۳

Imam Ali (s) was once asked: The punishment of which sin will soon make the sinner :miserable? He answered

"مَن ظَلَمَ مَن لا ناصِرَ لَه اِلا الله وجاوَرَ النِّعمَهَ بِالتَّقْصِیرِ واستَطالَ بِالبَغِی عَلی الفَقِیر"

One who inflicts injustice upon a person who has no helper except God; who does" [not appreciate the assets; and who does injustice to the poor."[۶۵۴

:The Prophet (s) is reported to have said

"اشتَدَّ غَضَبُ الله علی مَن ظَلَمَ مَن لا یَجِدُ ناصِراً غَیرَ الله"

God's"

anger toward a person who inflicts injustice onto somebody who does not have any [helper except God is very severe"[۶۵۵

:Imam Sadiq (s) is also reported to have said

"مَا مِن مَظلَمَهٍ اَشَدُّ مِن مَظلَمَهٍ لا يَجِدُ صَاحِبُها عَلَيهَا عَوناً اِلّا الله عَزَّوجَلَّ "

[No injustice is worse than the one whose sufferer has no helper but God"[۶۵۶"

Sometimes showing severity is better than being tolerant .۱۲

Sometimes it is advisable to be severe instead of kind and lenient. An example is when a child or a student take advantage of the kindness of the father or the teacher and do not take a lesson. In such a case the child or the student should be treated severely. Another example is when the mass of people take advantage of the kindness of the country officials and start weakening the government through participation of revolt. In such a case of mutiny, the severity is necessary. This .aggression is in fact a kind of tolerance

When we observe that the Prophet (s) and Imam Ali (s), although being kind and amicable, used aggression towards the mutiny-makers, or our Imam, in struggle against trouble- makers was severe, we will notice that these actions were to keep .the independence of the community

:For this reason, Imam (s) has said in his letter

"اِذا كانَ الرِفْقُ خَرَقاً كانَ الخَرَقُ رِفقاً"

."When kindness is clumsiness, clumsiness will be kindness"

Sometimes medicines cause diseases and diseases become cure .۱۳

The above title simply means that at times something which on appearance looks hazardous might be useful or vice versa. Thus appearance should not attract our .attention or should not make us happy or depressed

Be aware of the intention of the Advice-giverS and the well- wishing of the Non-advice-.۱۴

givers

It might happen that the non-advice-givers are generally not sincere and the advice-givers are usually assumed to be benevolent. But this should not lead us to accept wholly what the advice-givers try to tell us or to reject what the non-advice-givers tell .us

This is because sometimes we behave in contrast to what generally believe: i.e. a non-advice-giver might be benevolent and well-wisher and an advice-giver might deceive .us. A wise man listens critically to them

:It is for this reason that Imam Ali (s) emphasizes

"ورُبَما نَصَحَ غَيرُ الناصِحِ وَغَشَ المُستَنصَحُ"

"A non-advice-giver might advise you but an advice- giver might deceive you"

:This teaching is in harmony with the instructions of the Holy Qur’an which says

"فَبَشِّرْ عِبَادِى الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُوْلَئِكَ الَّذِينَ هَدَاهُمْ اللَّهُ وَأُوْلَئِكَ هُمْ أُوْلُوا الْأَلْبَابِ"

Therefore give good news to my servants: Those who listen to the word then follow" the best of it; those are they whom Allah has guided, and those it is who are the men [of understanding"[۶۵۷

Reliance on wishes is foolishness .۱۵

As we have already seen, wishes are essentials of man's life. If he did not have these .wishes, he could not survive

But to live in the world of fantasy and to live a life of dreams will not do because the materialization of dreams needs hard work and trial. They say "Three things indicate a weak wisdom: indulgence in dreams, answering fast with no thinking and too much [laughter"[۶۵۸

It seems that the topic of Abu Tammam’s poem is related to this part of Imam Ali’s (s) :statement.[۶۵۹] Abu Tammam says

"مَن كانَ مَرْعَى عَزمِهِ

وهُمُومِهِ رَوضُ الأمانِی لمَ یَزَل مَهزُولاً"

A person who sets the garden of wishes as a pasture of his determination shall" "always remain slim

:Imam Ali (s) says

"ایّاکَ والإتِکالُ علی المُنَی فإنَّها بَضائِعُ النُوکی"

"Avoid relying on wishes since they are the capital of the fool"

Wisdom is the keeping of Experiences .۱۶

In the lexicon the word wisdom (aql) means understanding. Sometimes it is used as an infinitive: وما یَعقِلُها اِلاّ العَالِمُونَ

[And none understand them but the learned"[۶۶۰"

This word may sometimes be used in the nominal form. In that case it means: "The power which distinguishes good from bad, right from wrong, and right from lying".[۶۶۱] :Perhaps this second meaning is meant by the Prophet (s) when he said

"وما خَلَقَ الله خَلْقاً اَکرَمَ عَلَیهِ مِنَ العَقْلِ"

[God has not created any creature dearer than wisdom"[۶۶۲"

The word "aql" (wisdom) is sometimes used in the sense of "eqal" which is a band by which a camel is fettered. Thus, "aql" or wisdom is in fact a power which hinders man :from going astray. When Imam Sadiq (s) was asked what wisdom was, he answered

"مَا عُبِدَ بِهِ الرَّحمَنِ واکتَسَبَ بِهِ الِجنَان"

Wisdom is a power through which man worships God and prepares man to enter the" ."paradise

:Then he was asked: what was in Mo'awiya, then? He answered

"تِلکَ النَکرَاءُ تِلکَ الشَیْطَنَهُ وَهِیَ شَبِیهَهٌ بِالعَقلِ ولَیسَت بِالعَقْلِ"

It was deception. It was mischievousness. It looks like wisdom, but is not wisdom""
[[۶۶۳

And wherever God reproaches people because they lack wisdom, the first meaning is
:meant

"صُمٌّ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ"

[Deaf, dumb and blind, so they do not understand"[۶۶۴"

And wherever man is due to

lack of wisdom not considered obliged to carry out an action, the second sense is meant.[۶۶۵] Al-Kafi mentions "aql", (Wisdom) as the opposite of "Jahl", (ignorance), and has used "kitab Al-aql wal-jahl" (The book of wisdom and ignorance), Where the [first sense is meant and not "aql" in contrast to "junun", (madness).[۶۶۶

Man can comprehend some facts naturally; facts such as the following: whole is greater than each one of its parts; the combination of two contradictory things is impossible; justice is good, and the like. Man can also get some facts through experimentation: facts such as the following: the burning act of fire, the humidity of .rain, the instability of injustice, etc

:Concerning this, Imam Ali (s) has said

"العَقْلُ عَقلانِ: عَقْلُ الطَبْعِ وعَقْلُ التَجْرِبَهِ وكِلاهُمَا يُؤدّى الى المَنفَعَهِ"

There are two sorts of wisdom: natural wisdom and experimental wisdom. Both of" [these lead man towards benefits."[۶۶۷

:Imam Ali (s) has also said

"العَقلُ عَقلانِ: مَطبُوعٌ وَمَسمُوعٌ ولا يَنفَعُ مَسمُوعٌ إذا لَم يَكُ مَطبُوع كَمَا لا يَنفَعُ ضَوءُ الشَمْسِ وضَوءُ العَينِ مَمنُوعٌ"

There are two types of wisdom: natural and auditory. The auditory one, when not" natural, is not of any use, such as the case of the sun light which is of no use without [eye-sight."[۶۶۸

Concerning the fact that the innate, natural wisdom (intelligence) increases with :experiences, Imam Ali (s) has said

"العَقْلُ غَرِيزَةٌ تَزِيدُ بِالعِلمِ والتَجارِب"

Wisdom (intelligence) is innately put into man's brain which increases through" [experiences and knowledge."[۶۶۹

With regards to the above topics, what Imam Ali (s) means by "aql" in his expression is ."the experimental and acquired wisdom"

and not theoretical wisdom. And by experience he means the acquisition of partial samples in order to reach to a general conclusion; examples are: injustice is not [eternal; the government of righteousness is steady; Samqunia is a laxative, etc.[۶۷۰

The Best Experiences .۱۷

As it was discussed previously, experimenting is one of the ways to gain information in this world. Gaining knowledge and experiences helps us to guide our lives in the right .path

:Imam Ali (s) says

"وَخَيرَ ما جَرَّبتَ ما وَعَظكَ"

The experience from which you learn is the best one". The Prophet (s) also has said:" ["A believer is not bitten twice from a hole"[۶۷۱

It is for this reason that the Holy Qur’an, after telling the exciting stories of the ancient nations, wants us to take our lessons from them: "In their histories there is certainly a [lesson for men of understanding"[۶۷۲

:Imam Ali (s) commands people to take lessons from the previous instructive events

"فاتَّعِظُوا عِبادَ اللهِ بِالعِبَرِ النَوافِعِ واعتَبِروا بالآى السَواطِعِ وازدَجِرُوا بِالنُذُرِ البَوالِغِ وانتَفِعُوا بِالذِكرِ وَالمَواعِظِ "

O servants of God, take your lessons from what is useful and instructive. Delve into" the bright verses (of the Qur’an) and be revered by the revealing pieces of advice [offered there."[۶۷۳

:Imam Ali (s) has also said

"مَن اَحكَمَ مِنَ التَجارِبِ سَلِمَ مِنَ العَواطِب, مَن غَنِىَ عَن التَجارِبِ عَمِىَ عَن العَواقِبِ"

One who gets the right lesson from the experiences is safe from reproaches; and" [one who does not care about experiences can not anticipate the future"[۶۷۴

:He has also said (التَجرِبَةُ تُثمِرُ الاِعتِبار)

[The fruit of experiences is teaching lessons”.[۶۷۵“

:He has said elsewhere

"مَن حَفِظَ التَجارِبَ اَصابَت

اَفعَالُهُ"

[One who takes lessons from experiences, his actions will be straight"[۶۷۶"

.But, unfortunately, as Imam Ali (s) says, the number of those who take lessons is few

"مَا اکثَرَ العِبَر واقَلَّ الإعتِبار"

How great the number of cases for taking lessons is and how small is the number of" [those who take lessons!"[۶۷۷

Taking Advantage of chances .۱۸

The proper conditions are not always ready for man. But once in a while there are good chances which are available to him. Later on, they might not exist any more. The :Prophet (s) has said in this regard

"اِنَّ لِرَبِّکُم فی أیّامِ دَهرِکُم نَفَحاتٌ ألا فَتَعرَّضُوا لها"

There are some breezes from God during your life-time. Get yourselves in a position" [that you could benefit from them."[۶۷۸

,In this relation, the Prophet (s) is reported to have said

"مَنْ فُتِحَ لَهُ بَابٌ مِنَ الخَیرِ فَلیَنتَهِزهُ فإنَّه لا یُدری مَتی یُغلَقُ عَنهُ"

One to whom a door of benevolence open up, let him seizes the opportunity since it is" [not clear until what time it will remain open"[۶۷۹

Of course the chances are as unstable as the clouds in the sky. You should seize them .or else you will lose them for ever

"اِنتَهِزُوا فُرَصَ الخَیرِ فانَّها تَمُرُّ مَرَّ السَحابِ"

[Make use of good chances since they go away like clouds".[۶۸۰"

"ترکُ الفُرَصِ غُصَصٌ"

"Losing chances creates sorrows".[681]

The Prophet (s) told Abuzar:

"اِغْتَنِم خَمساً قَبلَ خَمسٍ: شَبابَکَ قَبلَ هَرَمِکَ وصِحّتِکَ قَبلَ سَقَمِکَ وغِناکَ قَبلَ فَقرِکَ وفَراغَکَ قَبلَ شُغلِکَ وحَیاتَکَ قَبلَ مَوتِکَ"

"Take advantage of five things prior to five other things: your youth prior to your age, your health prior to your sickness, your needlessness prior to

[your poverty, your recreation prior to your job, and your life prior to your death."[682]

:It is for this reason that Imam Ali (s) in his letter gives the following statement

"بَادِر الفُرصَهَ قَبلَ أن تَكُونَ غُصّهً"

".Take advantage of a chance before you miss it or else you will feel sorrow"

:Sa'di, the Persian poet, says

,O young man obey your God today

;Because tomorrow, when you are old, you may not act as a young man

,The world stole form me days

,Each day of which was followed by a Qadr night

,Alas I did not appreciate the value of that day

;Now I start realizing, which is too late

,Due to my ignorance I lost the clear water

;Now I have to carry out Tayamum for my prayers

,When you are in the middle part of youth

;Your night is over, stop sleeping

,Now you try when the water is up to your waist

;Not at the time when flood passes over you head

;Do not waste your life using words like alas

.Because opportunity is dear and time is short

Not every intender reaches his goals ; Nor does every absentee returns home.19

Sometime a man notices that he has not reached his goals in life. This makes him to become depressed. He might even seclude himself from the community. He might then become a pessimist.

Imam Ali (s) wants to, through examples, show us that his phenomenon is very commonplace. It is not you alone who have not reached your goals: there are other people like you. Should they be sad and depressed like you? Or should they circle the difficulty and find a way out? It is clear that this is

the right way. You might perhaps not have reached your objectives. But is the system of the world established in such a way that everyone should succeed? Should every passenger return home? Since this is the case, you have to be content of your God-given fate and avoid being crushed by dipression and disappointment. You have to .use your means to compensate for what you have lost

Regretting the past and worrying about future are tow mental disturbances which inflict many people and have put hurdles on their right ways of life. This problem will .be solved through a right planning, however

:Imam as-Sadiq (s) has said

"الايّامُ ثَلاثَةٌ: فَيَومٌ لا يُدرَكُ ويَومٌ النّاسُ فِيه فَيَنبَغِى اَن يَغتَنِمُوه وغَداً إنّما فِيهِ اَملُه"

Life consists of three days: first, the day which has passed and never comes back" again; second, the present day in which people are living. It is under the control of [people and they may use it wisely. Third, tomorrow, for which people are waiting."[۶۸۳

Concerning the avoidance of regression and worry about the past and future Imam :Ali (s) says

"لا تُشْعِر قَلبَكَ الهَمّ على ما فاتَ فَيَشغَلَكَ عَنِ الاستِعدادِ بِما هُو آتِ"

Do not awaken inside yourself the events of the past since it will hinder your future" [development."[۶۸۴

:He has also said

"لا تَحمِل هَمَّ يَومِكَ الّذِى لَمَ يَأتِكَ على يَومَكَ الّذِى قَد اَتاكَ غُصَّهً"

Do not impose the unseen tomorrow upon the present time and do not add to your" [today’s load"[۶۸۵

:Elsewhere Imam Ali (s) has said

"وَما فَاتَكَ مِنهَا فَلا تَأسَ عَليهِ جَزَعاً"

Do not worry upon what you have"

[lost in this world"[۶۸۶

:(It is also said by Imam Ali (s

"فَلا تَحمِل هَمَّ سَنَتِکَ علی هَمِّ یَومِکَ کَفاکَ کُلُ یَومٍ ما فِیهِ"

Do not impose the worries of the unseen next year over today. What tasks each day" [brings upon will suffice".[۶۸۷

:One of the poets has written

,Why should the earth-dwellers

;Refer to the past events, always

?Why are they sad because of the past events

?Why should they cry on the present happenings

,They have nothing to do except complaining

;They would not take lessons from their past

,One, in his heyday of youth

;Regrets over his childhood

,He is the most handsome

;But frowns and gets an angry face

,How nice the past childhood was, he says

;Be happy that that time has returned

,The other has gone through the youth

;And has found it extremely rough

,He has lost vigor, wisdom and intelligence

;And he has made it his motto to talk on youth

?Where are the days of strength

;So that I could once again engage in love

,What I have seem among people

;Nobody thinks about now, I found

,Everybody is under the influence of illusions

;Nobody had anything except sorrow

,They don’t know that

.The present will become past pretty soon

Destroying the provisions for the hereafter and th Resurrection day id a great one.۲۰

Those who envisage life only as it is in this world and do not consider the other world, see man’s life and death as these pertain to the world of beasts and which are [materially determined.[۶۸۸

The act of providing for the provisions for the next world might seem vague and at [times meaningless to these people.[۶۸۹

But those who do not limit life span only to the life here and are of the conviction

that we have transformed from material phase to the animal phase and to the human state and finally enter a phase called the Hereafter or Doom's Day. These stages were carried out without our consent, however. In the Hereafter we have to harvest what we have planted in this world. And if such a day did not exist, first the creation would be aimless; secondly, the lack of such a day is in contradiction with God's justice; thirdly, the unstable nature of this world shows that

"إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى"

Surely the hour is coming. I am about to make it manifest so that every soul may be" [rewarded as it strives".[۶۹۰

Therefore, if a person destroys the provisions of this hazardous way and thinks of life as it is here in this world, he will do not enjoy a true life even here because he has disobeyed God.[۶۹۱] Since the Resurrection is inevitable and everybody should see the consequences of his actions in this world, therefore, as Imam Ali (s) has warned us, we should not engage in destroying the provisions for Hereafter by wrong deeds and .holding wrong ideology. This would be a great loss

Every Act Has An End .۲۱

Definitely each act has an end. Therefore we should act in such a way as to get good results. This is only possible through the following ways: First, before engaging in an act, see the end: if it is right, do it; or else, leave it. A man came up to the Prophet (s) and

asked him to offer him some pieces of advice. The Prophet (s) asked him three times if he would carry out what he advised him on. The answer was positive. The Prophet (s) :then said

"اُوصِیکَ اِذا أنتَ هَمَمتَ بِأمرٍ فَتَدَبَّر عَاقِبَتَهُ فإن یَکُ رُشداً فامضِهِ واِن یَکُ غیّاً فانتَهِ عَنهُ"

I advise you to see the end of an action before carrying it out. If it is right, do it; but" [leave it if it is wrong".[۶۹۲

:Second, select the right path of action since the Holy Qur'an says

"وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا"

But righteousness is this that one should guard against evil; and go into the houses" [by their doors."[۶۹۳

:Jabir has reported from Imam Baqir (s) his saying

"ویَنبَغِی أن تَأتُوا الامُورَ مِن جِهاتِها أیَّ الامورِ کَانَ"

[It is advisable to enter the right door in any action, whatever action or work it is"[۶۹۴"

On the one hand, the Holy Qur'an enumerates the good things[۶۹۵] which await the true believers[۶۹۶] (those who guard against evil). On the other hand, the Qur'an orders people from being rejecters[۶۹۷], guilty,[۶۹۸] mischief-makers[۶۹۹] and unjust. [[۷۰۰

:Imam Sadiq (s) says

"اِن اَردتَ أن یُختَمَ بِخَیرٍ عَمَلُـک حَتّی تَقبِضَ وانتَ فی افضَلِ الاعمالِ فَعظِّم لله حَقَّهُ اَن تَبـذِلَ نَعمَائَهُ فی مَعاصِـیهِ واَن تَغتَرَّ بِحلمِهِ عَنکَ واَکرِم کُلَّ مَن وَجَدتَهُ یَذکُرُنا او یَنتَحِلُ بِمودَّتِنا"

If you wish your acts to end up being good, in such a way that at the death time you" have a good record of good deeds, it is necessary for you to observe God's rights, to

consume His assets in the right way and not to be proud of God’s patience and to [respect anybody related to us."[٧٠١

Third, the selection of right ways and the carrying out of good deeds should be continuous all the way through the life. There are some, like talhe, Zobeir, Hessan Ibn Sabet, Osame Bin Zeid, and others who selected the right way at first but later .disregarded their obligations and turned into the losers

In contrast, there have been people who were wrong-doers along their life but suddenly, due to the right decision- making, have turned into the lucky ones: [examples are the following: Hor Ibn Yazeed ar-Ryahi, and Zahir Ibn Qin.[٧٠٢

For this reason, the end point is of crucial significance. Jesus Christ (s) has said in this :connection

"اِنَّ النّاسَ یَقُولُونَ: اِنَّ البِناءَ بِأسَاسِهِ واَنا لا اقولُ لَکُم کَذلِکَ، قالوا: فَماذا تَقُولُ یا رُوحَ الله؟ قال: بِحَقٍّ اقولُ لَکُم اِنَّ آخِرَ حَجَرٍ یَضَعُهُ العامِلُ هُوَ الأساسُ "

People say: The value of a building is determined by its base. But I do not say like this." The last stone which the builder puts on the building is the basis." The narrator syas ["What is meant is the end-product"[٧٠٣

:The Prophet (s) is also reported to have said

"مَن اَحسَنَ فِیما بَقِیَ مِن عُمرِهِ یُؤاخَذُ بِما مَضَی مِن ذَنبِهِ ومَن اَساءَ فِیمَا بَقِیَ مِن عُمرِهِ اُخِذَ بِالأوَّلِ والآخِرِ "

One who does good deeds for the remaining part of his life shall not suffer for the" sins previously performed. But the one who carries out illegal and nasty deeds, will be punished both

[for his punt and for his future"[۷۰۴

:The Prophet (s) is also reported to have said

"مِلاکُ العَمَلِ خَواتِمُه"

[The criterion for the action to be right or wrong is its end point"[۷۰۵"

.However, it is us who determine the result of our action

You will receive what it is determined for you to get .۲۲

All events of this world, including the sustenance and livelihood of all creatures, are :predetermined by Allah

"وَإِنْ مِنْ شَیْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ"

And there is not a thing but with us are the treasures of it, and we do not send it" [down but in a known measure".[۷۰۶

And Allah will determine each creature's sustenance in accordance with its capacities. Since the gaining of livelihood through prohibited ways entails mental and spiritual losses, we are not allowed to engage in greed, injustice, aggression, theft or the like .to achieve our objectives

Imam Ali (s) prohibits us from gaining possessions through illegal and forbidden means and warns us that the predetermined sustenance will keep a person from .engaging in unlawful acts

Thus, the traditions and the verses of the Holy Qur’an which deal with the predetermination of livelihood are a hurdle on the way of the greed of the world-mongers who do every sort of injustice to attain what they wish for. These verses and traditions warn such people not to struggle in vain. If they go through legal ways, they [will receive what they need.[۷۰۷

:And the Holy Qur’an says

"وَمَا مِنْ دَابَّةٍ فِى الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُبِينٍ"

And there is no animal in the earth but on Allah"

is the sustenance of it, and He knows its resting place and its depository; all things are [in a manifest book"[۷۰۸

Little possession may sometimes yield better profits .۲۳

A possession gained through illegal and incorrect means may be large but has evil consequences. Such illegally-gained assets are usually short-lived for one thing and are a burden over the shoulders of the possessor. But legally-gained assets may be .small but they have pleasant consequences

:Imam al-Kadhim (s) says

"اِنَّ الحَرامَ لا یَنمَی واِن نَمَی لَم یُبارَک لَهُ فِیهِ ومَا اَنفَقَهُ لَم یُؤجَر عَلَیهِ ومَا خَلَّفَهُ کانَ زَادَهُ اِلی النّارِ"

Illegally-gained assets will not increase in volume and value. Even if they increased," they will not last. If anybody donates anything from such possessions, there will not be any rewards for them. (This, in fact, is another crime). If anything is left of such [illegal assets, they will be provisions for one's Hell fire"[۷۰۹

:Imam as-Sadiq (s) has said

"مَن جَمَعَ مالاً مِن مَهاوِش اَذهَبَهُ الله فی نَهابِر"

A person who gains assets illegally will dissipate them in such a way that he will get" [nothing in the end; only the sin and wrong-doing remain"[۷۱۰

Abu Othman says: I knew a father who loved one of his sons, but hated the other. At his death time he endowed all his possession, which was more than two hundred thousand Derhams, to his beloved son and deprived the other one of his possession. The man was an oil-seller. After a while, I noticed that the family of the deprived [brother was being fed by the rich one.[۷۱۱

Each one of us comes across individuals

who have amassed huge amounts of wealth, but who have amassed huge amounts of wealth, but who have gone wretched. On the other hand, we know individuals who .started from nothing but have been successful in life. History is filled with such events

Do not look for goodness in a wretched companion and in an accused friend.۲۴

One of the benefits of friendship is to get help in solving problems. It is for this reason :that Imam Ali (s) orders us

"عَلَیکُم بِالإخوَانِ فإنَّهُم عُدَّةٌ فی الدُّنیا والآخِرَهِ اَلا تَستَمِعُونَ اِلی قَولِهِ تَعالی: فَمَا لَنَا مِنْ شَافِعِینَ وَلَا صَدِیقٍ حَمِیمٍ"

Strengthen your friendship bonds with your religion brothers, who are a means of" prosperity both here and in the Hereafter. Have you not heard that Allah in the Holy Qur'an reports from the sinners who say: On this hard day, we have no friend or [helper to help us."[۷۱۲

Imam Ali (s) introduces a friend as a close relative and the best agent for prosperity .both here and in the Hereafter

"الصَّدِیقُ اَقرَبُ الأقارِبِ الصَّدِیقُ أفضَلُ الذُّخرَینِ"[۷۱۳]

One, who does not advise you and show you your defects when accompanying you, !his companionship will cause you troubles. Let you know this

"مَن لا یَصحَبُکَ مُعِیناً علی نَفْسِکَ فَصُحبَتُه وبَالٌ عَلَیکَ اِن عَلِمت"[۷۱۴]

:For this reason, the great prophet (s) has said

"مَن لَم تَنفَع بِدِینِهِ ودُنیاهُ فَلا خَیرَ لَکَ فی مُجالَسَتِه"

A person whose religion and world can not be of any use to you, will not be of any" [benefit to you"[۷۱۵

:It is for this reason that Imam Ali (s) in his litter has emphasized

"لا خَیرَ فی مُعِینٍ مُهِینٍ ولا فی صَدِیقٍ ظَنِینٍ"

There is no goodness“

"in a wretched companion and in the accused friend

Patiently benefit from your time .۲۵

When life conditions are proper for us, we should patiently benefit from it and we should not overtax ourselves. Some of the self-satisfied individuals would go very fast .when they are at the zenith of fame

We may easily find samples in history. The communist government of Russia (USSR) and the Baas party and Saddam Hossein in Iraq clearly show that exerting pressure .on people lead to the poverty and wretchedness of people

But the wise people continuously try to recognice the capacity and potentials of their :time and patiently benefit from them. Regarding this, Imam Ali (s) has said

"الحازِمُ مَن دَاری زَمانَهُ"

"A provident man is one who adopts to his time"

:Imam Ali (s) emphasizes in his letter

"سَاهِلِ الدَهرَ ما ذَلَّ لَکَ قُعُودُه"

."While time is your, make the best out of it"

Of course, this act of tolerance towards time, even when the conditions are not favorable, like the twenty-five-year stay of Imam Ali (s) at home or the ten –year stay of the second Imam (s) at home or the cease fire between Iran and Iraq by Imam Khomeini (s) is very hard to digest, but this tolerance and prudence is necessary at .times

Do not endanger your position for assumed benefits .۲۷

Man sometimes, in the hope to gain more profits, engages in some actions the results .of which are not clear to him

But it should be observed that man's actions should be based on reason and wise

probability is part of man's procedure to safeguard higher benefits. It is for this reason that man should not lose his capital for the sake of assumed

.improbable benefits

There are some people who do not make use of prudence and get themselves involved in hazardous actions. For instance, without considering the status of a merchandise item at the business circles, he purchases those goods in the hope to .gain more profits. In this way the greedy merchant easily goes bankrupt

Imam Ali (s) means by an adventurer merchant the one, who keeps his capital but in order to get more profits, he engages in wise transactions. But when Imam Ali (s) :says

"ولا تُخاطِر بِشَيئٍ رَجاءَ أكثَرَ مِنهُ"

"Do not endanger your position for improbable benefits"

.he means the greed-motivated actions of the businessman which are harmful for him

Do not be stubborn .۲۸

Being stubborn is one of the most hateful traits of human being. The Holey Qur'an, talks about the disclaimers of right fullness, who suffer from obstinacy; the Qur'an :says: These people insist on their wrong ways ignoring the assets they enjoy

"وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِی طُغْيَانِهِمْ يَعْمَهُونَ وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ"

And if we show mercy to them and remove the distress they have, they would persist" in their inordinacy, blindly wandering on. And we overtook them with chastisement, [but they were not submissive to their lord, nor do they humble themselves."[۷۱۶

:Concerning these obstinate people, the Holy Qur'an says

"أَمَّنْ هَذَا الَّذِی يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِی عُتُوٍّ وَنُفُورٍ"

Or who is it that will give you sustenance if He should withhold His sustenance? Nay!" [They persist in disdain and aversion"[۷۱۷

:Imam Ali (s) says

"اللجَاجَهُ تَسلِبُ الرأیَ"

Obstinacy deprives man of the"

[right of decision-making".[۷۱۸

At another case, he considers obstinacy as an agent for destruction

"اِیّاکَ أن تَطِیحَ بِکَ مَطِیَّه الّلجاج"

[Avoid obstinacy because it will destroy its beholder"[۷۱۹"

In a letter which he has written to people in different cities explaining the status of :saffein, Imam Ali (s) talks about the nastiness of obstinacy in the following words

"ومَن لَجَّ وتَمارَی فَهُو الراکِسُ الّذِی رانَ الله علی قَلبِهِ وصَارَت دَائِرَهُ السَوءِ علی رَأسِهِ"

One who persists in obstinacy is a traitor whose heart as if has rusted and he has" [become liable to evil calamities by the tyrants."[۷۲۰

Sometimes this state of obstinacy is so great that the stubborn person, in order not to yield to justice, asks God for the descent to divine chastisement so that he may get destroyed, but he is not ready to hear the truth. In the occasion of the descent of the holy sura of Ma'arij we read: When the great Prophet (s) of Islam introduced Imam Ali (s) as his substitute in al-Ghadeer, a man called Loqman Ibn Harith or Harith Ibn Noaman or Jabir Ibn Nasr asked the Prophet (s): Did you do this on your own or was it :an order from Allah?" The Prophet (s) answered

".I swear by Allah who is unique this act was done by His order"

:When No'man heard this reply from the Prophet, he went away, saying

"اللَّهُمَّ إِنْ کَانَ هَذَا هُوَ الْحَقَّ مِنْ عِنْدِکَ فَأَمْطِرْ عَلَیْنَا حِجَارَهً مِنْ السَّمَاءِ"

".O God, if this is correct, throw a stone from the sky upon us"

At this moment, a stone fell from the

sky, killing him on the spot. The following Qur'anic verse was then revealed to the :Prophet

"سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ مِنْ اللَّهِ ذِی الْمَعَارِجِ"[۷۲۱]

One demanding, demanded the chastisement which must befall. The unbelievers-" .[there is none to avert it. From Allah, the Lord of the ways of Ascent." [Qur'an ۷۰:۱-۳

:It is for this reason that we sometimes hear

"لَعَنَ الله اللّجّاج"

."May Allah curse the obstinate"

:Imam Ali (s) has also said

"رَاكِبُ اللّجاج مُتَعَرّضٌ لِلبَلاء"

[One who rides the palfrey of obstinacy is exposed to misfortunes"[۷۲۲"

:Imam Ali (s) has also said

"ثَمرهُ اللّجّاج العَطَب"[۷۲۳]

."The fruit of obstinacy is destruction"

:Imam Ali (s) in his letter has also said

"وايّاکَ أن تجمَحَ بِکَ مَطِيَّهُ اللّجاج"

".Avoid riding on the palfrey of obstinacy"

۱۷

"احمِل نَفسَکَ مِن اَخِيکَ عِندَ صَرْمِهِ على الصِّلَه وعِندَ صُدودِهِ على اللّطفِ والمُغارَبَه وعِندَ جُمُودِهِ على البَذْلِ وعِندَ تباعُدِهِ على الدنُوِّ وعِندَ شِدَّتِهِ على اللّين وعِندَ جُرمِهِ على العُذرِ حتّى كأنّکَ لَهُ عَبدٌ وكأنّهُ ذو نِعمَهٍ عَلَيکَ وايّاکَ ان تَضَعَ ذلِکَ فى غَيرِ مَوضِعِهِ او اَن تفعَلَه بِغَيرِ اهلِهِ لا تتّخِذَنَّ عَدُوَّ صَدِيقِکَ صَدِيقاً فَتُعادِیَ صَدِيقَکَ وامحِض اَخاکَ النَصِيحَه حَسَنَهً او قَبِيحَهً وتَجَرَّع الغَيظَ فانِى لَم ارَ جُرعَهً اَحلَى مِنها عاقِبَهً وَلا اَلَذَّ مَغبَّهً وَلِن لِمَن غَالَظَکَ فإنّه يُوشَکُ أن يَلِينَ لَکَ وخُذ على عَدوِّکَ بالفَضلِ فإنّهُ

احلی الظَفَرَین واِن ارَدتَ قَطِیعَهَ اَخِیکَ فاستَبقِ لَهُ مِن نَفسِکَ بَقِیَّهً یَرجِعُ اِلَیها اِن بَدا لَهُ ذَلِکَ یَوماً مَا.

وَمَن ظَنَّ بِکَ خَیراً فصَدِّق ظَنَّه وَلا تُضِیعَنَّ حَقَّ اَخِیکَ اِتِّکالاً علی مَا بَینَکَ وبَینَه فإنّهُ لَیسَ لَکَ بأخٍ مَن اَضعتَ حَقَّه. وَلا یَکُن اَهلُکَ اَشقَی الخَلقِ بِکَ وَلا تَرغَبَنَّ فِیمَن زَهِدَ عَنکَ وَلا یَکونَنَّ

اَخُوکَ عَلی قَطِیعَتِکَ اَقوی مِنکَ عَلی صِلَتِه وَلا یَکونَنَّ علی الإسَاءَهِ اقوی مِنکَ علی الإحسَانِ وَلا یَکبُرَنَّ عَلیکَ ظُلمُکَ فإنَّهُ یَسْعی فی مَضَرّتِه ونَفعِکَ ولَیسَ جَزاءُ مَن سَرَّکَ ان تَسُوءَه"

Against the abnormal behaviors which are seen in your brothers, carry out the“ following actions: when he disconnects with you, you try to connect with him. When he is not in friendly to you, you show kindness and associate with him. When he shows stinginess, be generous towards him; when he is aloof, you come hear to him. When he is severe, you be lenient towards him. When he commits a crime, you forgive him. Treat him as if you were his slave and he was your master. But be alert not to do actions out of their proper contexts. Do not do anything good for an evil-doer. Never adopt as your friend your friend’s enemy: in this way you have done injustice towards your friend. Show benevolence to your brother. Suppress your anger: I have not seen .an act sweeter, and pleasanter than this

Show lenience towards anybody who treats you coarsely: he will soon show .tenderness

Treat your enemy generously. If you wanted to cut your brother hood bonds, leave some room for friendship so that if he returns someday, he may once again be your friend. Anybody who assumes you are kind, show him practically that you are kind. Never do you spoil your brother’s right simply because he trusts your friendship. This .is because such a person may not consider himself as your brother

.Do not show love towards anybody who does not love you

Do not consider as great the tyranny and injustice of anybody towards you because in fact he is acting against himself and doing you a favor. The reward of anybody who makes you happy is not to do him wrong."

Description ۱۷

The role of friendship and the tasks imposed by it

Imam Ali (s) , in this letter, mentions some of the delicate tasks of a man towards his friend.We will refer to some of these points below:

Although some of these points have already been dealt with sporadically in this book, a compact summary of them is in order here.

As we know, a man needs a genuine friend and companion for the following reasons:

۱. Man is a sociable creature by nature. He may not carry on living without a companion.

Thus, Raqeb, under the item "ensan" (man) writes:

"Man is called (man) because he is created in such a way that he can not continue his life without others. Thus, it is said that man is sociable by nature. This is because he may not solve his problems without others' cooperation"[۷۲۴]

۲. One of the ways a man's personality takes form is his association with his fellow-creatures. This is because, due to his habit formation trait, he learns from others. It is said,

"المَرءُ عَلى دِينِ خَلِيله وقَرِينه"[۷۲۵]

"Let me know with whom you associate, then I will tell who you are".

۳. A man has got some needs which he can not satisfy single-handedly. A friend can help him out of his difficulties. Imam Ali (s) has said in this respect:

"عَلَيكَم

بالاخوانِ فإنَّهُم عُدَّةٌ فى الدّنيا وَالآخِرَهِ"

Do not forget to have brethren and good friends; they are good companions and" [attendants for your affairs here and in the hereafter."[۷۲۶

However, firstly in selecting friends we should take care. The person might tarn out to .be a thief

:Imam Ali (s) has said in this respect

"لا تَصحَبِ الشرِّيرَ فإنَّ طَبعَكَ يَسرِق مِن طَبعِهِ شرّاً وانتَ لا تَعلَم "

Do not take a bad person as your friend because your nature unknowingly steals" :from his nasty nature." In another occasion, Imam Ali (s) has said

"مَن اتّخذَ أخاً مِن غَيرِ اختبار ألجأهُ الإضطرار إلى مُرافَقَه الأشرار"[۷۲۷]

A person who unknowingly makes friends with others should accept becoming" "friends with the corrupted people

Secondly, when we purposefully select a person as a friend, we will know the limits of .friendship. Finding a friend is easy, keeping him is much harder

"أعجَزُ النّاسِ مَن عَجِزَ عن اكتِسابِ الاخوان، وأعجَزُ مِنهُ مَن ضَيَّعَ مَن ظَفَرَ بِهِ مِنهُم "

The weakest person is the one who can not find a friend and still weaker than such a" [person is the one who loses his friend."[۷۲۸

The Rights and limits of friendship in Imam Ali's words

explaination

In books on ethics there are discussion on the rights and limits of friendship in detail. There are even some books written on this issue.[۷۲۹] But in the following section we .will describe these rights as Imam Ali (s) perceives them

Protecting the friendship bond .۱

One of the rights of friendship is the protection of the friendship bond. Imam Ali (s) in :this respect says

"مِن كَرَمِ المَرءِ بُكاؤُهُ على ما مَضَى مِن زَمانِهِ وحَنِينه الى أوطانِهِ وحِفظُ قَدِيمِ اِخوانِه"

One of the glories of man is to weep upon the days of his life that he has passed" negligently; another glory is to love his homeland and the third glory of his life is to [keep his old friends".[۷۳۰

Imam Ali (s) reports from the Prophet (s) that he considered thirty rights for a [Moslem's friendship bonds.[۷۳۱

Now what should one do if his partner sold this valuable item for nothing? Should he stay indifferent towards the other person's indignation, or should he do his best to ?establish his friendship once again

In books of traditions there are many cases on friendship. We will discuss two of them :here

:a) The great Prophet (s) has said

"أيُما مُسلِمَينِ تَهاجَرا فَمَكثا ثَلاثاً لا يَصطَلِحانِ إلّا كانا خَارجَينِ مِن الإسلام ولَم يَكُن بَينَهُما وِلايَةٌ فأيُهما سَبَقَ إلى كَلامِ أخِيه كانَ السابِقَ إلى الجَنَّه يَومَ الحِسابِ"

If two Moslems were angry with each other for three days and did not try to" reconcile they would be out of Islam. Any one who tries to establish the friendship [bond sooner, will enter the paradise earlier than the other one"[۷۳۲

b) Imam

:Sadiq (s) has stated

"لا يَفترِقُ رَجُلانِ على الهِجرانِ إلاّ استَوجَبَ احَدُهُما البَراءَةَ واللّعنَةَ ورُبَما استَحَقَّ ذلِكَ كِلاهُما فقالَ لَهُ مُعتب: جَعَلَنی الله فِداكَ هـذا الظّالِم فَما بَالُ المَظلُوم؟ قالَ لأِنَّه لا يَدعُوا أخاهُ إلى صِلَتِه ولا يَتعامَسُ لَه عَن كَلامِهِ، سَمِعتُ ابی يقول: إذا تَنازَعَ اثنان فعازَّ احدُهُمَا الآخرَ فَليَرجِع المَظلُومُ إلى صَاحِبِه حتّى يَقولَ لِصاحِبِهِ: أی أخی أنَا الظَالِمُ حَتّی يَقطَعَ الهِجرانَ بَينَه وبَينَ صاحِبه فإنَّ الله تبارَكَ وتعالی حَكَمُ عدلٍ يأخُذُ لِلمَظلُومِ مِنَ الظالمِ"

If two friends stop talking and will not reconcile, one or both of them deserve Allah's" chastisement. Moatab, one of Imam's close friends asked him: The one who is tyrant deserves the punishment. What about the oppressed one: what is his fault? Imam (s) answered: he is guilty because he has not invited his friend to establish the friendship bond once again. I heard from my father who said: If two persons quarrel and one is victorious, the defeated one should go to the other and tell him: "I am the oppressor". [In this way, they can make peace. Allah is just. He will punish the oppressor"[۷۳۳

:It is because of this point that Imam Ali (s), in his erudite letter, commands us to

"احمِل نَفسَكَ مِن أخِيكَ عِندَ صَرَمِه على الصِّلَهِ وعِندَ صُدُودِه على الُّلطفِ والمُقَارَبَه"

Force yourself to continue your friendship with your brother even if he has cut off his" ."relations with you

Be generous although he is a miser .۲

One of the factors which weaken our friendship is being parsimonious and thrifty. On the contrary, generosity causes people to gather around the generous person. As it

is emphasized in the Islamic traditions, one of the duties of people is to show .generosity to wards their friend

In order for this objective to materialize, Islam orders the belivers to engage in doing :good and be benevolent some examples of these orders are presented below

:Imam Ali (s) at his death gave this recommendation

"عَلَيكُم بالتَواصُلِ والتَباذُلِ وإيَّاكُم والتَدابُرِ والتَقاطُع "

You should strengthen the friendship bonds, and not to forget being generous. Avoid" [turning your back on your friends"[۷۳۴

Somebody asked Imam Sadiq (s) about a believer's tasks towards other believers. :Imam Sadiq (s) enumerated seven rights

"أيسَرُ حَقٍّ مِنهَا اَن تُحِبَّ لَهُ مَا تُحِبُّ لِنَفسِكَ وَتَكرَه لَه مَا تَكرَهُ لِنَفسِكَ والحَقُّ الثَانِی اَن تَمشِی فی حَاجَتِهِ وتَبغِی رِضاهُ وَلا تُخالِفَ قَولَهُ وَالحَقُّ الثَالِثُ اَن تَصِلَه بِنَفسِکَ ومَالِکَ ويَدِکَ ورِجلِکَ ولِسَانِکَ..."

The simplest right is to love for him what you love for yourself. The second right is to“ provide him with what he needs and to satisfy him. The third right is to strengthen .”your friendship bond with him

:Imam Sadiq (s) reports the Prophet (s) to have said

"لِلمُؤمِن على المُؤمِنِ سَبعَهُ حُقُوقٍ وَاجِبَهٍ مِنَ الله عَزَّوجَلَّ عَليهِ: الإجلالُ لَهُ فی عَينِهِ والوِدّ لَهُ فی صَدرِه والمُواساهُ لَه فی مَالِه وان يُحرِّمَ غَيبَتَه وَاَن يَعُودَه فی مَرَضِه وَاَن يُشَيِّعَ جَنازَتَه وَاَن لا يَقُولَ فِيهِ بَعدَ مَوتِهِ إلا خَيراً"

God has put seven rights on the shoulder of a believer towards other believers: To" respect him in his presence; to love him in his heart; to help him with his possessions; to respect him in his absence; to meet him when he

is sick; to take part in his funeral service; and to talk about him after his death [favorably."[۷۳۵

:Among the advice the Prophet (s) gave Imam Ali (s) on his death was

"ثَلاثٌ لا تُطِيقُها هَذِهِ الأمّه: المُواسَاةُ للأخِ فی مَالِه وَإنصَافُ النّاسِ مِن نَفسِهِ وذِكْرُ الله على كُلِّ حالٍ"

There are three things which this nation is unable to carry out: to help out his religion" [brother financially; to do justice to people; and to remember God continuously"[۷۳۶

With regards to the above issues what should a man do when friendship is not observed by some, when others are parsimonious, when they remain miser? Should he retaliate and do the same thing or should he go to the other extreme and do ?benevolence

To solve this dilemma, Imam Ali (s) emphasizes that we should confront such cases :with benevolence and generosity

"وَعِندَ جُمُودِه على البَذلِ"

:Concerning this issue, Imam Ali (s) has said

"عَوِّدُوا بِالفَضلِ على مَن حَرَمَكُم"

[Forgive those who have deprived you of anything. Make this your habit".[۷۳۷"

When he takes distance from you, come closer to him .۳

Sometimes there are some factors which make a man offended and he tries to stay away from the offender. In such cases the oppressed one should use kindness and .generosity towards the offender and alleviate the situation

In the Islamic traditions, the following technical terms are used to explain the situations: "Tazaver" meaning the increase of kindness, "berr", doing good things to others; "Sele", the establishment of relations, "taatof", showing emotions and care for others; "Tawaddod", showing friendship. Through these techniques we could

easily bridge the differences. We will refer to some of these

:issues here

:Kolaib al-Assadi says: I heard Imam Hussein (s) saying

"سَمِعتُ أبَا عبدالله علیه السلام یقول: تَواصَلُوا وَتَبارُّوا وَتَراحَمُوا وَکُونُوا إخوَةً بَرَرةً کمَا امَرَکُم الله"

Make connections, do good things, be kind to your brothers, as Allah has ordered" [you"[۷۳۸

:Shoeib Aqarqui says: I heard Imam Sadiq (s) telling his followers

"اتَّقُوا الله وَکُونُوا إخوَةً بَرَرَةً مُتحَابِّینَ فی الله مُتَواصِلِینَ مُتَراحِمِینَ تَزاوَروا وتَلاقَوا وتَذاکَرُوا أمرَنا واَحیُوه"

Stay on Allah's path. Be with generous brothers who love one another for God's sake" and observe the principles of friendship. Meet one another and carry out our [commands"[۷۳۹

:The great Prophet (s) has stated

"الزِیَارَه تُنبِتُ المَودَّه"

[Visiting each other makes the root of kindness and friendship grow"[۷۴۰"

Imam Sadiq (s), enumerating the rights of others over the shoulder of a genuine :believer, emphasizes

"فَإن کَانَ عَلَیکَ عاتِباً فَلا تُفارِقهُ حَتّی تَسألَ سَمِیحَته (تَسِلَّ سَخِیمَتَه)"

If he shows aggression in his behavior, do not distance from him till you apologize to" [him – in this way the roots of animosity and enmity is caused to dry"[۷۴۱

:It is for this reason that Imam Ali (s) writes in his letter

"وعِندَ تَباعُدِهِ علی الدُنو"

"Come closer to him when he goes away"

When he is engaged in harsh treatment take it easy on him .۴

Some people are severe by nature and some show harsh treatment when placed under certain conditions. In both cases, the most fundamental principle to observe is .a mild and easy-going attitude, especially if the other person is a friend

The Holy Qur’an in commission to call people to God's religion, orders Moses and his brother to talk calmly and use kind techniques and behaviors since this method is more effective than severe

and harsh methods and will not force the listener to adopt the escape mechanism. :The listener might refer to his own nature and be influenced by the preacher

"اذْهَبا إِلى فِرْعَوْنَ إِنَّهُ طَغى فَقُولا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشى "

Go both to Firon, surely he has become inordinate; then speak to him a gentle word;" [haply he may mind or fear".[۷۴۲

Imam Ali (s) both in this letter and in Nahjol Balagha emphasize on this moral principle. In other Hekam parts of Nahjol Balagha where he enumerates the specific traits of :the believers, he continues

"سَهلُ الخَلِيقَهِ لَيِّنُ العَرِيكَهِ، نَفسُهُ اصلَبُ مِنَ الصَلدِ وَهُوَ اذَلُّ مِنَ العَبْدِ"

A believer's morale is lenient, his heart is stronger than stone, but in general he is" [more temperate than a slave"[۷۴۳

In the sermon called Hammam, where the traits of the believers are mentioned, Imam Ali (s) says: "وحَزماً فی لِینٍ"

[A believer is both prudent and lenient".[۷۴۴"

Elsewhere he says: "لیّناً قَولُه"

[A believer's speech is soft"[۷۴۵"

In this letter, Imam Ali (s) says: "وعِندَ شِدَّتِهِ علی اللِّینِ"

".When your friend is severe, you are to be soft"

Still in another occasion he invites people to be soft, telling them the philosophy of :being cool and quiet

"ولِن لِمَن غَالَظَکَ فَإنَّه یُوشَکُ ان یَلِینَ لَکَ"

Be gentle towards a person who behaves you harshly. This causes him to be mild and“ .”peaceful with you

Of course, according to the first principle, treating severity with temperate manners, is ethical. However, such pacific manners are criticized by some harsh and impolite individuals. This causes their haughtiness to swell, they say. In such

cases we have to perform the same harsh manners. The Great Qur’an describes the ,manners of believers towards infidels in the following manner

"مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ"

Muhammad is the Apostle of Allah, and those with him are firm of heart against the" [unbelievers, compassionate among themselves."[۷۴۶

When he commits sins and offenses, accept his excuses .۵

Due to his different instincts, and because of the freedoms and free choices that man .has, he will go astray if God's blessings would not assist him

After committing sins, man may become aware of the nasty nature of what he has done and may want to apologize to God and to people. Now if his excuses are not accepted, he might get exasperated and bold and get himself involved in more crimes. Or he may get disappointed and hopeless. Thus, in Islam, Allah both accepts apologies and considers the despair from asking for pardons a great sin and orders people to .follow suit

:The great Prophet (s) has stated

"مَن اقالَ مُسلِماً عَثرَته اقالَ الله عَثرَتَهُ يَومَ القِيامَهِ"

Anybody who pardons a Moslem will be excused by Allah at the Resurrection Day."" [[۷۴۷

:He has said, as well

"مَن عَفَى عَن مَظلَمَهٍ أبدَلَهُ الله بِها عِزّاً فى الدُّنيا والآخِرهِ"

Any body who pardons an injustice will be pardoned by Allah in the other world and" [will be given glories"[۷۴۸

:The Prophet (s) has also said

"تجاوَزُوا عَن عَثراتِ الخَاطِئِينَ يَقِيكُم الله بِذلِكَ سُوءَ الاقدارِ"

Forgive the wrong-doers their blunders. In this way keep catastrophes away from" [you."[۷۴۹

Now, the question is: What is the purpose of punishment? Naturally, one of its philosophies is to reform

the law breaker and prohibit the offender from doing the same crime once again. It is :assumed that this is possible through pardoning: Imam Ali (s) has said in this regard

"قِلّهُ العَفُو اقبَحُ العُيُوبِ والتَسَرعُ إلی الانتِقام اعظَمُ الذُنُوبِ"

Little pardoning is the worst kind of faults and making haste in taking revenge is" [among the greatest sins."[750

It is on the basis of such observations that Imam Ali (s), in his historic command to :Malik Ashtar, emphasizes

"فأعطِ لَهُم مِن عَفوِکَ وصَفحِکَ مِثلَ الّذِی تُحِبُّ وتَرضَی ان یُعطِیکَ الله مِن عَفوهِ وصَفحِهِ"

Let them enjoy your forgiveness and pardon in the same way that you wish Allah" would grant you with His forgiveness."[751] He also mentions in his letter: "وعِندَ جُرمِهِ علی العُذرِ"

"When he commits sins and offenses, accept his excuses"

Be aware of the situations at all times .6

It is a fact that at the time of a friend's involvement in wrong-dong we should establish our relationship and we should be calm, generous and mild and accept his excuses and behave as if he were our master, but some will interpret this kind of behavior as a sign of our weakness and a symbol of their grandeur. This kind of treatment will encourage him to carry out his illegal affairs. Therefore, Imam (s), at :the end of the letter, emphasizes

"وایّاکَ ان تَضَعَ ذَلِکَ فی غَیرِ مَوضِعِه او اَن تَفعَلَهُ بِغَیرِ اَهلِهِ"

But avoid doing anything out of its proper context or doing anything for a person who" does not deserve it". This is because to do justice in improper positions and to do injustice in improper

.conditions is injustice

Never be friend of your friend's enemy .۷

Imam Ali (s) in Hekma ۲۹۵ of Nahjol Balagha considers three groups as friends and :three groups as foes

"اصدِقاؤُکَ ثَلاثَه واعداؤُکَ ثَلاثَه فاصدِقاؤُکَ: صَدِیقُکَ وصَدِیقُ صَدِیقِکَ وعَدوُّ عَدوِّکَ واعداؤُکَ عَدوکَ وعَدو صَدِیقِکَ وصَدِیقُ عَدوِّکَ"

There are three groups of friends and three groups of enemies; your friends are:" your friend, your friend's friend, and your enemy's enemy. Your enemies are: your ".foe, your friend’s foe and your enemy's friend

Thus, in this letter, Imam Ali (s) emphasizes that we should not consider our friend's .enemy as our friend. This behavior is an act of treason towards our friend

Be sincere with him in offering your advice whether he likes it or not .۸

One of the ethical principles is to be benevolent toward one's fellow-creatures. The :Great Prophet (s) says

"الدینُ هُوَ النَّصِیحَهُ قِیلَ لِمَن یا رَسُول الله؟ قال: لِلمُؤمِنِینَ عَامَّتِهِم وخَاصَّتِهِم"

Religion means benevolence: They asked him: Benevolence for whom, O Prophet of" [God? He answered: for all people in general and particular"[۷۵۲

Naturally, this benevolence would be more felt towards one's friend, since he is :considered to be very closely related to one's self

"الأصدِقاءُ، نَفْسٌ واحِدَهٌ فی جُسُومٍ مُتَفَرِّقَهٍ"

[They were as if one soul in two bodies"[۷۵۳"

:Regarding this issue, Imam Ali (s) says

"ابذِل لِصَدِیقِکَ نُصحَکَ ولِمَعارِفَکَ مَعُونَتَک ولِکَافَّهِ النّاسِ بِشرَکَ"

Offer your benevolence to your friend, your assistance to your relatives and your' [cheerfulness to everybody"[۷۵۴

Of course, it is not a friend who applepolishes his friend; rather, a genuine friend would make his friend cry because of his frankness in speech. If he does not tell the truth, then who else should tell it except him? It is on the basis of this topic

:that Islamic traditions emphasize this frankness of a friend. Imam Ali (s) has said

"مَن بَصَّرَکَ عَیبَکَ فقَد نَصَحکَ"

The one who reveals your fault to you is your true friend (through his right advising"."
:[۷۵۵] Imam Ali (s) has said in another occasion

"مَن احسَنَ النَصیحَهَ بانَتهُ عَن القَبیحَهِ"

Among the best kind of advice is the one which betrays one's evil action."[۷۵۶] Imam"
:Ali (s) has also said

"صَدِیقَکَ مَن نَهاکَ وعَدوُّکَ مَن اغراکَ"

Your friend is the one who warns you against evil affairs, and your enemy is the one"
[who encourages you to carry out vicious actions"[۷۵۷

:Imam Ali (s) has said

"ایّاکَ ومُصاحَبه مَن ألهاکَ واغراکَ فإنّه یَخذلُکَ ویُوبِقُکَ"

Avoid the company of anybody who causes you to forget God's remembering. In this"
[way he will destroy you"[۷۵۸

:It is for this reason that Imam (s), in his letter, emphasizes

"وامحِض أخاکَ النَّصِیحَهَ حَسَنهً کانَت او قَبیحَهً"

."Be sincere in showing your benevolence to your friend, whether he likes it or not"

:Imam Sadiq (s) defines the limits and rights of friendship

"الصَداقَهُ مَحدُودَهٌ فَمَن لَم تَکُن فِیهِ تِلکَ الحُدُود فَلا تُنبهُ الی کَمالِ الصَداقَه ومَن لَم یَکُن فِیهِ شَیئٌ مِن تِلکَ الحُدُودِ فَلا تَنسِبهُ الی شَیئٍ مِن الصَداقَهِ اوّلُها اَن یَکُونَ سَریرَتُه وعلانِیَتُهُ لَکَ واحِدَهٌ والثانِیهُ ان یَری زَینَکَ زَینَهُ وشَینَکَ شَینَه والثالِثَهُ لا یُغَیّرهُ عَنکَ مَالٌ وَلا وِلایهٌ وَالرابِعَهُ اَن لا یَمنَعْکَ شَیئاً مِمّا تَصِلُ اِلَیهِ مَقدِرَتُه والخامِسَهُ لا یُسْلِمَکَ عِندَ النَکَباتِ"

There are limits to friendship. A person who does not possess all the requirements of"
friendship is not a whole and complete friend. Anybody who lacks these requirements

is not considered a

friend. Among these requirements one is that your friend should be sincere to you. He should also consider your handsomeness and dignity as of his own. Your evil behaviors should be considered as his own as well. A friend is the one whose behavior and attitude remain the same if you get to a higher position or if you become wealthy. He should not spare you anything you need. He should never betray you at difficult [times."[۷۵۹

Calm Down when Nervous .۹

Anger is one of the defense mechanisms which God has bestowed upon man to protect himself against the destructive agents of nature. Regarding this, Imam Ali (s) :has said

"مَن اَحَدَّ سِنانَ الغَضَبِ لله سُبحانَهُ قَوىَ على اَشِدّاءِ البَاطِلِ"

Anybody who sharpens the arrow of rage for God will be victorious against the" [pressure of hegemonistic agents."[۷۶۰

Of course, this attitude is useful only if it is employed at the right time and location. The limits should also be taken care of, or else both the present and the future world .of the angry man will be nullified

The Guidelines of Religion Leaders in this respect

,Imam Sadiq (s) has said

"الغَضَبُ مِفتَاحُ كُلِّ شَرٍّ"

[Anger is the key to every vice".[۷۶۱"

:He is also reported to have said

"كانَ ابى يقول: أىُّ شَيىٍٔ أشدُّ اَشَرُّ مِنَ الغَضَبِ انَّ الرَجُلَ لَيَغضَبُ فَيقْتُل النَفسَ الّتى حَرَّمَ الله ويَقذِف المُحصَنَهَ"

My father [Imam Baqir (s)] used to say: What is worse than anger? A man may" become angry and kill another person, which is forbidden by God or he may accuse a

[married woman of adultery"[۷۶۲

The Great Prophet

:s) has said)

"الغَضَبُ يُفسِدُ الإيمانَ كَما يُفسِدُ الخَلُّ العَسَلَ "

[Anger destroys faith in the same way that vinegar spoils honey"[۷۶۳"

:Imam Ali (s) says

"الغَضَبُ نارٌ مُوقَدَةٌ مَن كَظَمَهُ اطفَأهَا ومَن اطلَقَهُ كانَ اوَّلَ مُحرَقٍ بِها"

Anger is a burning fire. Whoever stops it has put out the fire. Anybody who leaves it" [burning will be the first to be burned by it."[۷۶۴

:He has also said

"ايَّاكَ والغَضَب فاوَّلُه جُنونٌ وآخِرُه نَدَمٌ"

[Avoid getting angry; it starts with madness and ends with regret"[۷۶۵"

:He has said as well

"مَن غَلَبَ عَلَيهِ غَضَبُه وشَهوَتُه فَهُوَ فى حَيِّزِ البَهائِمِ"

[Anybody who is dominated by anger and lust will belong to the beasts"[۷۶۶"

:Imam Ali (s) has also stated

"الغَضَبُ يُفسِدُ الألبَابَ ويُبعِدُ عَنِ الصَوابِ"

[Anger spoils wisdoms and diverts man from the right path"[۷۶۷"

How to control and cure Anger

It was said that anger is necessary for the defense of one's life, wife, personal and social rights. But control and cure, especially when it goes beyond the rational limits, have always been the focus of the attention of the Islamic religion and faith. The :techniques these scholars have suggested are

a) Change your body posture: If you are standing, sit down; if you are sitting, lie down, splash water on your face; eat something; discuss on a new topic and the like. The great Prophet (s) says:

"اِنَّ الغَضَبَ جَمْرَةٌ تَتَوَقَّدُ فی القَلبِ اَلَم تَرَ الی انتِفاخِ اودَاجِهِ وحُمرَهِ عَینِهِ فَاِذا وَجَدَ احَدُکُم مِن ذَلِکَ شَیئاً فَاِن کانَ قائِماً فَلیَجلِس وَاِن کانَ جالِساً فَلیَنَم فَاِن لَم یَزل ذَلِکَ فَلیَتَوضّأ بِالماءِ البَارِدِ وَلیَغتَسِل فانَّ النّارَ لا یُطفِیها إلاّ الماءُ"

"Anger is a piece of

fire which is kindled in man's heart. Can't you see how your veins are swollen and how red are your eyes. Then, when you are angry, sit if you are standing; lie down if you are sitting; wash your face or carry out ablution if you are still angry; make qosl because the anger is put out with water"[۷۶۸]

b) You could restrain your anger. The Holy Qur'an mentions the restraint of anger, pardoning people and spending benevolently as the traits of the believers:

"وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنْ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ"

"Those who spend benevolently in ease as well as in straitness], and those who] restrain their anger and pardon men; and Allah loves the doers of good to others"[۷۶۹]

As you notice, he Holy Qur'an first orders us to restrain our anger, secondly, to wash our hearts through pardoning and thirdly to engage in spending benevolently.

Imam Ali (s) has said:

"احتَرِسُوا مِن سُورَهِ الغَضَبِ واعِدّوا لَهُ ما تُجاهِدونَهُ بِه مِنَ الكَظمِ والحِلمِ"

"Avoid getting involved in severe rage. To struggle with it, use patience".[۷۷۰]

Imam Ali (s) has also said,

"رَدُّ الغَضَبِ بالحِلمِ ثَمَرهُ العِلمِ"

"Diverting anger through patience is the result of knowledge"[۷۷۱]

The Prophet (s) has said:

"مَا مِن جُرعَهٍ احبُّ الى الله تَعالى مِن جُرعَهِ غَيظٍ يَكظِمُها عَبدٌ ومَا كَظَمَها عَبدٌ إلاّ مَلأ الله جَوفَهُ إيماناً"

""For God no sip is more beloved than the sip of anger which we filled him with faith [[۷۷۲]

Imam Baqir (s) has said:

"مَن كَظَمَ غَيظاً وَهُوَ يَقدِرُ على امضَائِهِ حَشا الله قَلبَهُ أمناً وايماناً يَومَ القِيامَهِ"

On the Doomsday, God will fill with faith and tranquility the heart"

[of anybody who restrains his anger"[٧٧٣

:It is for this reason that Imam (s) in his letter orders us

"وتَجرَّعِ الغَيظَ فإنى لَم اَرَ جُرعَةً احلى مِنها عَاقِبَةً ولا الَذّ مَغَبَّةً"

"Restrain your anger since I have not seen any sip sweeter than this"

Do good to your enemy .١٠

Since doing good connects two individuals and the receiver of beneficence feels in debt to the doer of good as Imam Ali (s) mentions

"الإنسانُ عَبدُ الاحسَانِ"

[Man is a slave to benevolence"[٧٧۴"

:Therefore, in Islam, doing good and beneficence is emphasized as a general principle

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ"[٧٧۵]

Surely Allah enjoins the doing of justice and the doing of good to others". Even in" case of divorce, when all emotional relations break, God orders the husband to pay all .the alimony to her

"وَلَا تَنسَوْا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ"[٧٧۶]

And do not neglect the giving of free gifts between you; surely Allah sees what you" ".do

The principle of beneficence is emphasized in Islam for both friends and foes alike. :Imam Ali (s) says in this regard

"الاحسَانُ الى المُسِيئ احسَنُ الفَضلِ"

Doing good to individuals who have performed ill-manners is the best kind of" [benevolence."[٧٧٧

,Imam Ali (s) has also said

"الاحسَانُ الى المُسِيئِ لَيُصلِحُ العَدَد"

[Doing good corrects anybody who has done wrong"[٧٧٨"

:He has also stated

"احسِن الى المُسِيئِ تَملِكُه"

[If you do favors to anybody who has done wrong, you will dominate him."[٧٧٩"

:It is for this reason that Imam Ali (s), in his letter, emphasizes that

"خُذْ على عَدوّكَ بِالفَضلِ فإنَّه احلَى الظَفَرَينِ "

"Do favors to your enemy; it is the sweetest form of victory"

It is obvious that we could dominate our

enemy through force. But this kind of victory lacks the sweetness gained through doing benevolence to our enemy "[٧٨٠] It is an old maxim "There exists a pleasantness ".in pardoning which does not exist in taking revenge

If you wished to disassociate with a friend a friend, do not destroy all the bridges.١١

As the ocean water is always in fluctuation, sometimes calm and sometimes turbulent, friendship is at times warm and sometimes cool. Sometimes relations exits and at times they are cut. We should not go to extremes either at connecting relations .telling our friend all our secrets or at the time of disconnection, destroying all bridges

:Imam Reza (s) narrates from Imam Ali (s) having said

"احِبب حَبِیبَکَ هَوناً ما فَعَسَی ان یَکُونَ بَغِیظَکَ یوماً مَا وابغِض بَغِیضَکَ هَوناً مَا فَعَسَی ان یَکُونَ حَبِیبَکَ یوماً مَا"

Love your friend moderately since he might someday turn out to be your enemy. And" show moderate animosity towards your enemy since one day he might turn out to be [your friend"[٧٨١

:Imam Sadiq (s) told some of his followers

"لا تُطلِع صَدِیقَکَ مِن سِرِّکَ الا عَلی مَا لَو اطَّلَعَ عَلَیهِ عَدوکَ لَم یَضُرّکَ فانَّ الصَدِیقَ قَد یَکُونُ عَدُوّکَ یوماً مَا"

Do not tell your friend all your secrets except for those secrets which if your enemy" [heard you would not get hurt"[٧٨٢

:Imam Ali (s) emphasizes in this letter

"وَاِن اَرَدتَ قَطِیعَهَ اَخِیکَ فاستَبْقِ لَهُ مِن نَفسِکَ بَقیّهً یَرجعُ الَیها اِن بَدا لَهُ ذَلِکَ یَوماً مَا"

If you wished to disconnect with your friend leave him space so that he could come" "back to you if he wanted to

Sa'di, the Persian writer and poet, writes in the eighth chapter of his

book Golastan: "Do not let your friend know all your secrets because you are not aware that he might one day turn into an enemy. DO not exert any blow you can upon ".your enemy since he might become your friend someday

Confirm people's good assumption towards you .۱۲

If rightfulness dominates a community and crimes are not felt in such a society, it is necessary for people to be optimistic towards one another. Imam Ali (s) says :regarding this issue

"ضَع امرَ اخِيكَ على احسَنِه حَتّى يَأتِيكَ ما يَغلِبُكَ مِنهُ ولا تَظُنَّ بِكَلِمَهٍ خَرَجَت مِن اَخِيكَ سُوءاً وَاَنتَ تَجِدُ لَها فى الخَيرِ مَحْمَلاً"

So far as possible, assume your brother's affairs are well-done. Never presume any" [word uttered by your friend is viciously produced"[۷۸۳

But if corruption reigns in a community and individuals commit sins and wrong-doings, pessimism would be inevitable. Thus, Imam Ali (s) in his Nahjol Balagha, considers :optimism in such conditions as self-deception

"اِذَا استَولى الصَلاحُ على الزَمانِ واهلِهِ ثُمَّ اسَاءَ رَجُلٌ الظَنَّ بِرَجُلٍ لَم تَظهَر مِنهُ حوبَهٌ فَقَد ظَلَمَ واِذا استَولى الفَسادُ على الزَّمانِ واهلِهِ واحسَنَ رَجلٌ الظَنَّ بِرَجُلٍ فَقَد غَرَّرَ"

In a community where goodness prevails, if anybody is pessimistic towards a person" who has done nothing evil, he has done him injustice. And in a society where corruption prevails, anybody who is optimistic towards others has deceived himself" [[۷۸۴

Thus, we should avoid performing any act which causes people to become suspicious of us: acts such as keeping company with ill-educated people; frequenting places where accusing people prevails, and doing actions which arise people's suspicion. In (this respect the great Prophet (s

:has stated

"اتَّقُوا مَواضِعَ التُهَم"

[Avoid frequenting places where accusations prevail"[۷۸۵"

,Imam Ali (s) has also said

"مَن عَرَّضَ نَفسَهُ لِلتُهمَهِ فَلا يَلومَنَّ مَن اساءَ بِهِ الظَنَّ"

One who exposes himself to accusation should not blame others for suspecting him""
[[۷۸۶

The Emphasis of Religion Leaders

:In our Islamic traditions, fortunately all the above issues are dealt with

:The great Prophet (s) has said

"اولَى النّاسِ بِالتُهمَهِ مَن جالَسَ اهلَ التُهمَهِ"

[One who accompanies the accusers, deserves the accusations the most"[۷۸۷"

:Imam Ali (s) has said in this respect

"مَن وَقَفَ نَفسَه مَوقِفَ التُهمَهِ فَلا يَلومَنَّ مَن اساءَ بِهِ الظَنَّ"

One who exposes himself to accusations should not blame anybody to become" [suspicious of him"[۷۸۸

,Imam Ali (s) has said as well

"ومَن دَخلَ مَداخِلَ السُوءِ اتُّهِمَ"

Anybody who enters a location of bad reputation will expose himself to accusation""
[[۷۸۹

The great Prophet (s) one day was talking with his wife Sefieh when one of his

:companions passed by that place. The Prophet (s) called him saying

"يَا فُلانُ هَذِهِ زَوجَتِى صَفِيَّه"

."O man, this is my wife, Safieh"

The man said, "O messenger of Allah, do we have to think otherwise?". The Prophet (s) replied, "Satan flows into man's body like blood. I feared it might get into your [mind."[۷۹۰

:Imam as-Sadiq (s) has stated his opinion regarding this issue

"اتّقُوا مَواضِعَ الرَّيبِ ولا يَقِفَنَّ احَدُكُم مَعَ اُمِّهِ فى الطَّرِيق فاِنَّه لَيسَ كُلُّ احَدٍ يَعرِفُها"[۷۹۱]

Avoid ambiguous states. Never stop on a way with your mother when people do not" ".know you are her son

The reason why Imam Zeinol Abedin (s) in the prayer called Makerm Al-Akhlaq asks :God

"ومِن ظَنَّهِ اهَلِ الصَلاحِ الثِقَهَ"

Change the pessimistic attitude of true"

believers towards me into mere confidence."[۷۹۲] The reason for this worship was that at the time of this Imam (s) suspicion and lack of confidence reigned the time because of the prevalent corruption. At such a time it is prudent to consider the actions of others as acts of corruption unless the opposite is found to be true. Therefore the Imam Zeinol Abedin (s) invokes God to help him to find out the truth. [[۷۹۳

:But Imam Ali (s) writes in his letter

"وَمَن ظَنَّ بِکَ خَیراً فصَدِّق ظَنَّه"

".One who supposes you are good, try to show him in action that you are good"

This statement of Imam Ali's applies to that case when man lives in conditions where people think of him as a good one and he has to act in such a way not to betray them. He has, then, to continue to receive that good attitude of them. For instance, if people [think he is a generous man, he should act accordingly.[۷۹۴

Too Much friendship should not deprive him of his rights .۱۳

Too much friendship should not deprive one of his rights. He should not lose his respect. For instance, a close friend of us enters a session and everybody stands up in respect except us who do not move. Another example, a close friend introduces everybody to a dignitary but does not care to use the right words in the introduction of his friend. This act of this close friend will put a bad effect on his memory: He will either cut his relation or becomes an enemy to him. There is a maxim

:which says

"اِضاعَهُ الحُقُوقِ دَاعِيَهُ العُقوقِ"

[Spoiling one's rights causes enemity and aggression"[۷۹۵"

:It is for this reason that Imam Ali (s) writes in his letter

"ولا تُضِيعَنَّ حَقَّ اخِيکَ اِتکالاً عَلی ما بَینَکَ وبَینَه فانَّه لَیسَ بِأخٍ مَن اضَعْتَ حَقَّه"

Never do you spoil the rights of your brother simply because he is your friend. It is" "because one who is deprived of his rights by you is no longer your friend

Do Favors to your Household and Tribe .۱۴

Sometimes due to too much engagements, or because of his confidence in family relations, or because he has got a social status, a man might think that he no longer needs his family or relatives and might forget their rights. This act of his is hazardous .both here and in the hereafter

On the disadvantages of this breaking off ties of relationship there are some :traditions to the effect that disconnectors are deprived of the paradise

:The Holy Prophet (s) has said

"ثَلاثَهٌ لا یَدخُلونَ الجَنَّه: مُدمِنُ خَمرٍ ومُؤمِنُ سِحرٍ وقاطِعُ رَحِمٍ"

There are three groups who never enter the paradise: A chronic wine-drinker, a" [believer in witchcraft and a disconnector of the ties of the family relations"[۷۹۶

:The Prophet (s) has said

"اخبَرَنی جَبرئِیلُ انَّ رِیحَ الجَنَّهِ تُوجَدُ مِن مَسِیرَهِ الفِ عامٍ مَا یَجدُها عَاقٌّ ولا قاطِعُ رَحِمٍ ولا شَیخٌ زَانٍ ..."

Gabriel has informed that the fragrance of paradise can be felt even from a" thousand-year distance, but a person whose parents are not satisfied with him or one who breakes off ties of relationship or an old man who indulges in adultery are

deprived of this fragrance and will not feel

[it."[۷۹۷

:Ala' Ibn Fazl says he heard Imam Sadiq (s) saying

"الرَحِمُ مُعَلَّقهٌ بِالعَرشِ تَقُول الّلهُمَّ صِل مَن وَصَلَنِی واقطَع مَن قَطَعَنِی وهِیَ رَحِمُ آلُ مُحمَّد ورَحِمُ کُلُّ مُؤمِنٍ وهو قولُ الله (وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ) "

Ties of relationship" is dangling from the Divine Throne (in the Highest Heaven) and" then he says: O God connect to anybody who connects me and disconnect with anyone who disconnects me. This tie of relationship belong to Aal Mohammad [Mohammad's Household] and tie of relationship of all believers. Allah said: "And those who join that which Allah has forbidden to be joined and have awe of their lord and [fear the evil reckoning"[۷۹۸

Its worldly disadvantage is that the breaking off ties of relationship shortens one's life and might end up in sudden death and deprives a person of relative's help in time of .depression

:It is for this reason that Imam Ali (s) has said

"یـا ایُّها النّاسُ انَّه لا یَستَغنِی الرَجُلُ وَاِن کانَ ذَا مَالٍ عَن عِترَتِه ودِفاعِهِم عَنهُ بایـدِیهِم واَلسِنَتِهم وَهُم اَعظَمُ النّاسِ حِیطَهً مِن وَرائِهِ وأَلَمَّهُم لِشَعَثِه واعطَفَهِم عَلَیهِ عِنـدَ نـازِلَهٍ اذا نَزَلَت بِه ولِسَـانُ الصِدقِ یَجعَلُهُ الله لِلمَرءِ فی النّاسِ خَیرٌ لَهُ مِنَ المالِ یَرِثُه غَیرُه، اَلا لا یَعـدِلَنَّ احـدُکُم عَنِ القَرابَه یَری بِهـا الخَصـاصَهَ ان یَسُـدَّها بِالّـذِی لا یَزیـدُه اِن امسَـکَهُ ولا یَنقُصُه اِن اهلَکَهُ ومَن یَقبِضُ یَـدَه عَن عَشِیرَتِه فانَّما تَقبِضُ مِنهُ عَنهُم یَدٌ وَاحِدَه وتَقبِضُ مِنهُم عَنهُ ایدٍ کَثِیرَهٍ ومَن تَلِن حَاشِیَتُه یَستَدِم مِن قَومِه المَوَدَّه"

O people! However rich a man is, still needs his relatives"

to support him by tongue or otherwise and to make him feel at ease. At the time of .crisis, these relatives are the most emotional people around him

A good name which is given by God is better than any wealth which is put for a person .as bequest

Be aware, never disconnect with the poor members of your family; this is because" piling up wealth does not bring about abundance, neither does its lack brings about any shortage. One who deprives his relative of his giving hand has deprived only one hand but has cut many hands which in the future he might need. But the one who spreads the wings of affection, will continuously receive the friendship of his relatives. [[۷۹۹

:It is for this reason that Imam Ali (s) writes in this letter

"ولا يَكُن اهلُكَ اشقَى الخَلقَ بِكَ ..."

You should not deprive your family of your generosity and kindness since at critical" times they will come to your help. If you spare them of just a little help, they will at ".depressions deprive you of big assistance since you are one, but they are many

:Imam Ali (s) at the end of his letter writes

"وَأكرِم عَشِيرَتَكَ فانَّهُم جَناحَكَ الّذِى بِهِ تَطِيرُ وأصلَكَ الّذى اِلَيهِ تَصِير ويَدَكَ الّتى بِها تَصُول"

Love your tribe since they are your wings; you fly through them. They are your roots," you will return to them; they are your hands and power; you attack the enemy with "their hands

Do not Show affection Towards Anybody who does not wish to be your friend .۱۵

Friendship, as we know, depends on mutual relations. Thus, it does not exist if one

of the partners is unwilling to associate. Rather, it is humiliation on the part of the one :who is eager to have relation. Imam Ali (s), in Nahjol Balagha, has said

"زُهدُکَ فی رَاغِبٍ فِیکَ نُقصَانُ حَظٍ ورَغبَتُکَ فی زَاهِدٍ فِیکَ ذُلُّ نَفسٍ"

Your unwillingness towards the one who is fond of you is a reason for your small" share in friendship and your willingness towards the one who is not fond of you is a [cause for your humiliation."[۸۰۰

:It is for this reason that Imam Ali (s) has ordered us in his letter

"ولا تَرغَبَنَّ فِیمَن زَهِدَ عَنکَ"

Do not show affection towards anybody who does not love you." A poet says in this" :connection

,It is good for love to be mutual

.Or else affection is a heck on the neck

Of course this is when the friendship relation is not created yet. Otherwise, we have to establish our relations with our relatives and friends. Imam Ali (s) says he had seen on :one of the swords of the Prophet (s) the following words

"صِلْ مَن قَطَعَکَ وقُل الحَقَّ ولَو علی نَفسِکَ واحسِن الی مَن اسَاءَ اِلَیکَ"

Establish your connection with anybody who has cut off his relation with you and tell" the truth even if it is against you and do favor to anybody who has done you wrong." [[۸۰۱

... In establishing relations and doing good .۱۶

In establishing relations and doing good you should be stronger than others in cutting off ties of relation and doing wrong

In keeping the ties of relation and doing favors to those friends who do not care for friendship, Imam Ali (s) emphasizes

the following points: If others, due to the mental status, cut off with you and even hurt you, you should avoid retaliating. You should show that you are stronger in keeping relations than them in cutting off relations. This is because their cutting off relations is based on non-divine stimuli and this can easily be done by any non-aligned individual. But keeping up ties of relation with those who have hurt us is only done by genuine God's obedient believers. These people both have good manners and are obedient to God. They have also dominated their commanding self and are after satisfying God. You should also tread the way as the true believers have gone. The great Prophet (s), :in the face of Qoreish's animosity uttered the following

"لا تَثرِيبَ عَلَيكُم اليَومَ فاذهَبُوا انتُمُ الطُلَقاءُ"

You are not blamed, today. Go! You are free" and he forgave them. He even adopted " Abu Sofyan's house as a "secure place". In the distribution of booties in the holy war of Hawazan, Imam Ali (s) gave preference to newly-converted Moslems over Mohajerin and Ansar.[۸۰۲] You, too, in establishing ties of friendship, should be :stronger than them

"وَلا يَكُونَنَّ اَخُوكَ على مُقَاطَعَتِكَ اقوَى مِنكَ على صِلَتِه وَلا يَكُونَنَّ على الإساءَةِ اَقوى مِنكَ على الإحسَان"

In establishing relations and doing good you should be stronger than others in" "cutting off ties of relation and doing wrong

Abdollah Ibn Talha says: I heard from Imam Sadiq (s) who said: A man came up to the Prophet (s) and said: I have some relatives who do me

wrong even if I am kind to them. I have decided to cut off relations ties with them. The :prophet (s) answered

"اذَن یَرفُضـکُم الله جَمِیعاً قال و کَیفَ اصنَعُ؟ قال: تُعطِی مَن حَرَمَکَ وتَصِلُ مَن قَطَعَکَ وتَعفُوَ عَمَّن ظَلَمَکَ فَإذا فَعَلتَ ذَلِکَ کانَ الله عَزَّوجَلَّ لَکَ عَلَیهِم ظَهِیراً"

Be generous to anybody who has deprived you of your rights; establish relation ties" with anybody who has cut off with you; forgive those who have done injustice to you. [If you do so, God will be with you and against them."[۸۰۳

An Unjust person does himself wrong .۱۷

A person who has been the subject of injustice is naturally shocked because of the injustice inflicted upon him. But if he looks at the issue with the Islamic world-view, he will find that the oppressed one is more successful[۸۰۴] than the oppressor; the oppressor is the loser because at the God's court: Firstly; God is after oppressors and watches their activities and will not leave unpunished those behaviors of them;[۸۰۵] Secondly, one of the ways to punish the oppressors is to calculate their good acts in favor of the oppressed. Furthermore the sins of the oppressed ones will be on the list of the sins of the oppressed.[۸۰۶] Furthermore, patience in the face of an injustice .which is unavoidable for the oppressed ones will bring them rewards

Thus, although the oppressors are superficially triumphant, in fact the oppressed ones are the true winners. This is because the unjust ones should both suffer the punishments for what they have done wrong and give their good deeds to these

sufferers. The oppressed ones, moreover, will be of a higher rank in the eyes of .Divine. Thus, the fate of an oppressor is worse than that of the oppressed

:On the basis of this issue, Imam Ali (s) writes in his letter

"وَلا يَكبُرَنَّ عَلَيكَ ظُلمُ مَن ظَلَمَكَ فإنَّه يَسعَى فى مَضَرّتِهِ ونَفعِكَ"

Let not the injustice of the one who inflicts it upon you be heavy on your shoulder," [since he is doing it against himself and in your interest."[۸۰۷

:It is also on the basis of such observations that Imam Ali (s) has said

"ايّاكَ والظُلمِ فانَّه يَزُولُ عَمَّن تَظلِمُه وَيَبقى عَلَيكَ"

Avoid injustice, because the oppressed one will get it over somehow but its" [consequences remain for the oppressor."[۸۰۸

You should not mistreat anyone who has made you happy .۱۸

One general principle observed among all human communities is: "Goodness is the reward for being good." We should not answer the goodness of others with evil-:doing. Regarding this, the Holy Qur'an asks

"هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ"[۸۰۹]

"?Is the reward of goodness aught but goodness"

The Holy Qur'an asks the clean nature and faultless conscience of human beings for an answer. The answer is definitely negative. Naturally, the reward of badness is :badness. The Holy Qur'an, in the sura of Yunus, says

"وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا"[۸۱۰]

And as for those who have earned evil, the punishment of an evil is the like of it." It is" :also emphasized in the sura of Shura

"وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا"[۸۱۱]

"And the recompense of evil is punishment like it"

Thus the reward of goodness is goodness and the punishment of badness is definitely badness. Except for those cases

when, due to the principle of manhood, the reward of goodness is more goodness or .the case where badness is forgiven as a whole

:Imam Sadiq (s) in this regard says

"آيَةٌ فى كِتابِ الله مُسَجّلَةٌ، قُلتُ وما هِىَ؟ قال قَولُ الله عَزَّوجلَّ: "هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ" جَرَت فى الكَافِرِ والمُؤمِن والبَرِّ والفَاجِرِ، ومَن صُنِعَ اِلَيهِ مَعرُوفٌ فَعَلَيهِ اَن يُكَافِئَ بِهِ ولَيسَ المُكافَاةُ اَن تَصنَعَ كَما صَنَعَ حَتّى تَربى فاِن صَنَعتَ كَما صَنَعَ كَانَ لَهُ الفَضلُ بِالابتِداء"

There is a verse which is inclusive. I asked which verse is it? He answered: This is“ God's statement (Is the reward of goodness aught but goodness?) which includes the infidel, the believer, the good- doer and the evil-doer. Anybody who receives kindness should make up for it; and the way is not to do goodness equally; rather you should add up to it because if your goodness equals his goodness, his goodness is superior, [since he has initiated it"[٨١٢

The Holy Qur'an commands the reward for badness to be badness, especially in the :issue of retaliation, but it emphasizes that forgivgeness is better

"فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ"[٨١٣]

But if any remission is made to any one by his aggrieved brother, then prosecution" for the bloodwit should be made according to usage, and payment should be made to "him in a good manner

Thus, Imam Ali (s) in his letter, refers to this general principle of "Goodness is the :reward for goodness" when he says

"ولَيسَ جَزاءُ مَن سَرَّكَ ان تَسُوءَه"

You should not mistreat anyone who has made"

you happy".

۱۸

واعلم يا بنى ان الرِزقَ رِزقَانِ: رِزقٌ تَطلِبُه ورِزقٌ يَطلِبُك، فَإن انتَ لَم تَأتِهِ اتاكَ، ما اقبَحَ الخُضُوعَ عِندَ الحَاجِهِ، والجَفَاءَ عِندَ الغِنى، اِنّما لَكَ مِن دُنياكَ مَا اصلَحتَ بِهِ مَثواكَ، وَاِن كُنتَ جَازِعاً على مَا تَفَلَّتَ مِن يَدَيك، فاجْزَع على كُلِّ مَا لَم يَصِل اِلَيكَ.

استَدِل على مَا لَم يَكُن بِما قَد كَانَ فانَّ الأمُورَ اشبَاهٌ، ولا تَكُونَنَّ مِمَّن لا تَنفَعُه العِظَهُ اِذا بَالغتَ فى اِيلامِهِ، فانَّ العاقِلَ يَتّعِظ بِالآداب وَالبَهائِمُ لا تَتَّعِظُ إلا بِالضَرب.

اِطرَح عَنكَ وَارِداتُ الهُمُومِ بِعَزائِمِ الصَبرِ وحُسنِ اليَقِينِ.

مَن تَرَكَ القَصدَ جَارَ، والصَاحِبُ مُناسِبٌ والصَدِيقُ مَن صَدَقَ غَيبُهُ، والهَوى شَريكُ العَمى، ورُبَّ بَعيْدٍ اَقرَبُ مِن قَريبٍ وَقَريبٍ اَبْعَدُ مِن بَعيدٍ، والغَريبُ مَن لَم يَكُن لَهُ حَبِيبٌ.

مَن تَعَدّى الحَقَّ ضَاقَ مَذهَبُهُ، ومَن اقتَصَر عَلى قَدرِهِ كَانَ اَبقَى لَهُ، وَاَوثَقُ سَبَبٍ اَخَذْتَ بِهِ سَبَبٌ بَينَكَ وَبَينَ الله سُبحَانَهُ، ومَن لَم يُبالِكَ فَهُوَ عَدُوُّكَ.

قَد يَكُونُ اليَأسُ اِدراكاً اِذا كانَ الطَّمَعُ هَلاكاً، لَيسَ كُلُّ عَورَهٍ تَظْهَرُ، وَلا كُلُّ فُرصَهٍ تُصابُ، وَرُبَّما اَخْطَأَ البَصِيرُ قَصْدَهُ واَصابَ الأعْمى رُشْدَهُ، اَخِّرِ الشَّرَّ فَاِنَّكَ اِذا شِئْتَ تَعجَّلتَهُ وقَطِيعَهُ الجَاهِلِ تَعدِلُ صِلَهَ العَاقِلِ، مَن آمَنَ الزَمانَ خَانَهُ ومَن اَعظَمَهُ اَهانَهُ، لَيسَ كُلُّ مَن رَمى اَصابَ، اِذا تَغَيَّرَ السُّلطانُ تَغَيَّرَ الزَمانُ، سَلْ عَن الرَّفِيقِ قَبْلَ الطَّريقِ، وعَن الجَارِ قَبْلَ الدّارِ، اِيّاكَ اَنْ تَذْكُرَ مِنَ الكَلامِ مَا كَانَ مُضْحِكاً وَاِنْ حَكَيْتَ ذلِكَ عَنْ غيرِكَ"

“My son, be aware that there are two kinds of sustenance. One kind is the one for which you struggle; the other kind is the one which comes to you no matter whether you try or not. How ugly it is to belittle yourself for your wants. How

bad it is to engage in injustice when not in need. That much of this world is yours by which you could correct your abode in the Hereafter. If you get uneasy for what you have lost, you should as well get uneasy for what you have not yet received. Judge for what has not yet occurred on the basis of what you have already heard or been exposed to. This is because affairs are similar. Never be one of those who will not .benefit from advice. The wise will learn through hitting

With the help of your perseverance and patience let sorrows and worries stay away from you. One who does away with moderation has diverted from the right path. Your companion is like your relatives. A true friend is the one who observes the rights of friendship in your absence. Your wishes and lusts are blind companions for you. There are strangers who are more close to us than our relatives and there are relatives who .are more distant to us than anybody else

A real stranger and isolated person is the one who does not have friends. One who overpassed the limit of rightousness will be entangled. One who does not exceed his limits will have his values intact. The safest thing you can rely on is the relationship you may establish between you and your God. One who does not consider your work as significant; is your real enemy. Sometimes despair is a kind of the attainment of .one's objective

Not all hidden defects

will surface. Neither do all opportunities end up in results. Some times a seeing – man goes astray, but a blind man reaches his destination. Postpone doing bad because you can do it when you wish to. Cutting off an ignorant person equals keeping up relations with the wise. One who feels immune against the deception of time has deceived himself. One who considers the deception of time as great will belittle it. Not every shot always hits the target. When the government changes, time will also change. Before embarking on a journey, carry on research about your fellow–voyager, and prior to the purchase of a house, make a research about the neighbors. Avoid uttering .nonsense speech even though you report it from somebody else

Description۱۸

All kinds of sustenance .۱

In this portion of the letter, Imam Ali(s) refers to numerous pieces of wisdom, some of :which will be dealt with here

.Every creature, in order to survive, needs sustenance which is allocated by God

"وَمَا مِنْ دَابَّهٍ فِی الْأَرْضِ إِلَّا عَلَی اللَّهِ رِزْقُهَا"[۸۱۴]

"And there is no animal in the earth but on Allah is the sustenance of it"

And since the physiological structure and the dietary planning of these creatures are .different, God has provided them with appropriate forms of sustenance

"عِیالُهُ الخَلائِق، ضَمِنَ اَرزَاقَهُم وقَدَّرَ اقواتَهُم "

The creatures are God's consumers of sustenance. God has guaranteed their daily–" [bread and has provided each creature with sufficient sustenance."[۸۱۵

It is a fact that sustenance is predetermined, but since the world is rule–governed and for every action there are some means and agents and man's options are

among these means and agents[۸۱۶], man's struggle[۸۱۷] to get the sustenance is as [sacred as the religious holy wars.[۸۱۸

But since the distribution of sustenance is both qualitatively and quantitatively determined by God's special reasoning, sometimes some creatures receive so much sustenance that "a hundred wise men are puzzled at the rationale behind such [distribution"[۸۱۹

Imam Ali (s) in some sections of Nahjol Balagha refers to these two types of sustenance and stresses the following fact: Since this is a universal fact, an effort to .earn sustenance through wrong and illegal methods is pure stupidity

:Imam (s) in the chapter on Hekam of Nahjol Balagha says

"يـابْنَ آدَمَ، الرِزقُ رِزقَانِ: رِزقٌ تَطلِبهُ وَرِزقٌ يَطْلِبُکَ، فان لَم تَأتِهِ أتَاکَ، فَلا تَحمِل هَمَّ سَـنَتِکَ عَلی هَمِّ يومِکَ، کَفاکَ کُلُّ يَوم عَلی مَا فِيهِ، فإن تَکُن السَنَهُ مِن عُمرِکَ فإنَّ الله تَعالی سَيؤتِيکَ فی کُلِّ غَدٍ جَدِيدٍ مَا قَسَمَ لَکَ، وإن لَم تَکُن السَنَهُ مِن عُمرِکَ فَمَاً تَصنَعُ بِالهَمِّ فِيمَا لَيسَ لَکَ، ولَن يَسبِقَکَ الی رِزقِکَ طَالِبٌ، ولَن يَغلِبَکَ عَلَيهِ غَالِبٌ، ولَن يُبطِئ عَنکَ مَا قَد قُدِّرَ لَکَ"

O son of Adam! There are two types of sustenance: one sort is the one you are" looking for, and the other one is the one which is after you. Do not add the worries and sorrows of a next year to those of this year. Therefore, the management of the day's problems would be enough for that day. If the next year is among your life, you will definitely receive the necessary sustenance, and if it is not considered among your ,days of life

why bother worrying about it. Be aware that nobody will receive your daily bread. [Anything which is predetermined for you will all be yours."[۸۲۰

:In another occasion of the same book, Imam Ali (s) says

"یابْنَ آدَم، لا تَحمِل هَمَّ یومِکَ الّذی یَأتِیک عَلی یَومِکَ الّذی قَد اتاکَ فانَّهُ اِن یَکُ مِن عُمرِکَ یَأتِ الله فِیهِ بِرِزقِکَ"

O son of Adam! Do not add the worries about gaining the future sustenance on the" worries of the day. This is because if you are predetermined to live, you will receive [your daily–bread and if you are not supposed to live, why bother?"[۸۲۱

And in his letter, on "The sustenance you are after" and "The sustenance which is :after you", Imam Ali (s) says

"واعلَم یا بُنَیَّ اَنَّ الرزقَ رِزقانِ: رِزقٌ تَطلِبهُ ورِزقٌ یَطلِبُکَ فإن انتَ لَم تَأتِهِ أتَاکَ"

My son! Be aware that sustenance is of two types: One is the sort you are after, and" ".the second sort is the one which is after you, following you closely

:Exciting samples

There are many cases where sustenance has been after specific individuals. Here we will introduce the samples mentioned under this portion of Imam Ali's letter by Ibn Abi :al-Hadid

a) Emad Al-Dowleh Abal Hassan Ale-Buye after defeating Ibn Yaqut entered Shiraz while needing lots of money. On the way, one of his horse's leg was caught in a hole. He had to dismount the horse. His servants made the horse's leg free but suddenly were confronted with a big hole. He ordered his men to dig the place. They found great treasures of Ibn

.Yaqut's

b) Emad Al-Dowleh, upon entering Shiraz, was one day lying on the ground of Ibn Yaqut's house when he saw a snake on the ceiling. He ordered his men to kill the animal. It ran away, taking refuge in the woods of the temple. He ordered his men to take off the planks. There, to their surprise, they found fifty thousand dinars of Ibn .Yaqut's treasure

c) Emad Al-Dowleh, after entering Shiraz and establishing the foundations of his reign desired to have clothing for himself and for his household. His men told him the tailor of Ibn Yaqut, a truly religious and benevolent man, was available. But he was a deaf man. He ordered the tailor to his presence. When Emad told the tailor he wished for some clothes, the man trembled, saying: By God, My lord, I do not have more than four boxes of Yaqut's treasures. Emad was surprised and ordered his men to fetch [the boxes. The boxes were filled with gold, jewelry and valuable cloth."[۸۲۲

How improper it is to be humble when in need and be indifferent when in needlessness.۲

Humility, stubbornness, kindness and indifference should be based on self-esteem and submission to Allah and to righteousness and not on hypocrisy and financial considerations. There are a lot of people who are meek when in need and aggressive when in needlessness. The Holy Qur’an describes the attitudes of such people in :different verses

:In the sura of Yunus, God says

"هُوَ الّذى يُسَيِّرُكُم فى البَرِّ والبَحرِ حَتّى اِذا كُنتُم فى الفُلْكِ وجَرَينَ بِهِم بِريحٍ طَيّبَةٍ وفَرِحُوا بِها جاءَتها رِيحٌ عاصِفٌ وجاءَهُم المَوجُ مِن كُلِّ مَكانٍ وظَنُّوا اَنّهُم اُحِيطَ بِهِم

دَعَوا الله مُخلِصِينَ لَهُ الدِّينَ لَئِن انجَيتَنا مِن هَذِه لَنَكونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا انجاهُم اِذا هُم يَبغُونَ فى الأرضِ بِغَيرِ الحَقِّ..."

He it is who makes you travel by land and sea; until when you are in the ships, and" they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: if thou dost deliver us from this, we will most certainly be of the grateful ones. But when [He delivers them, lo! They are unjustly rebellious in the earth"[۸۲۳

:[The same issue is brought up in the sura of Ankabut [Qur'an ۲۹

"فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ"

So when they ride in the ships they call upon Allah, being sincerely obedient to Him," [but when He brings them safe to the land, lo! They associate others with Him"[۸۲۴

And in the sura of Alaq [The Clot], the inordinate character of man when not in need is :described as follows

"كَلَّا إِنَّ الْإِنسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى[۸۲۵]"

".Nay! Man is most surely inordinate, because he sees himself free from want"

These verses clearly show to us that a group of people's modesty or stubbornness is not based on yielding to justice and keeping one's self-esteem in the face of humility; rather they are hypocrites and money-mongers. Thus, when they attain what they desired for and felt no

need, they will forget their beneficent God, resorting to injustice and aggression. But when they feel endangered and in need of God's assistance, they become humble in front of their creator. This group of people lacks self-esteem and obedience to Allah. A .respectable human being never will approve this kind of attitude towards life

Although these verses depict the attitude of those who become humble in front of God when in need but become stubborn when they are free from want, they are good examples for Imam Ali's statements. Such people are aggressive not only in front of God, but also in their dealing with people, as well. Imam Ali's reproach in his letter .includes these people

In other words, Imam Ali's statement is general. It includes everybody, both high-standing people and common ones. Imam Ali (s) adds:

"خُلقَانِ لا اَرضاهُمَا لِفَتَى تِيهُ الغِنَى ومَذَلَّهُ الفَقرِ فإذا غَنِيت فَلا تَكُن بَطِراً وإذا افْتَقَرتَ فِتِه عَلى الدَّهرِ"

There are two traits which do not suit a true gentleman: the pride due to" needlessness, and the agony of being poor. Thus, when you become needless do not be haughty and when you become poor, consider this world less important than it really is."[۸۲۶]

What in this world which could rebuild our Hereafter would be worth of noting.۳

Everything in this world including wealth, positions, ladies, children, ornaments, residence, clothing, foods and drinks will be fatal. Only that aspect of this world will .remain which is divine

:The Holy Qur’an in this respect says

"مَا عِنْدَكُمْ يَنفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ

أَنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ"

What is with you passes away and what is with Allah is enduring; and we will most" certainly give to those who are patient their reward for the best of what they did. Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and we will most certainly give them their reward [for the best of what they did."[۸۲۷

:Elsewhere the Holy Qur'an says

"الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا "

Wealth and children are an adornment of the life of this world; and the ever–abiding," [the good works, are better with your Lord in reward and better in expectation.[۸۲۸

Thus, that part of the world's good which is being consumed in this world and has no flavor of divinity attached to it would be a nuisance for man and its pleasure is little and worthless. But what has been used here in this world for God's sake and satisfaction would give a definite reward to man in the Hereafter.[۸۲۹] In this regard :the Prophet (s) has stated

"یابنَ آدَمَ، لَیسَ لَکَ مِن مَالِکَ اِلاّ مَا اکَلتَ فَافنَیتَ او لَبِستَ فَابْلَیتَ، او تَصَدَّقتَ فَابْقَیتَ"

O son of Adam! From your wealth nothing is left except that part which you ate and" disappeared or you put it on and now is worn-out and gave away as charity which :remains now. He has also said

"اِذا مَاتَ ابنُ آدَمَ انقَطَعَ امَلُه اِلا عَن ثَلاثٍ:

صَدَقَهٌ جَارِيَهٌ، عِلمٌ يُنتَفَعُ بِهِ ووَلَدٌ صَالِحٌ يَدعُوا لَهُ"

When one dies, he will be disassociated of everything, except for three things: the" current charity [The good works done for people, e.g. books, Hospitals, roads, mosques, etc...];[۸۳۰] the knowledge and science from which people could benefit, and the righteous child who will pray for him".[۸۳۱] And Imam Ali (s) in this connection says :in Nahjol Balagha

"شَتّانِ مَا بَينَ عَمَلَينِ: عَمَلٌ تَذْهَبُ لَذَّتُه وتَبقَى تَبِعَتُه وعَمَلٌ تَذْهَبُ مَؤنَتُهُ ويَبقَى اَجرُهُ"

What difference between these two actions: an action the pleasure of which goes" away, but its consequences remain: and an action whose troubles go away, but its [rewards remain?"[۸۳۲

:Imam Ali (s) has said in his letter

"اِنّما لَکَ مِن دُنیاکَ مَا اَصلَحتَ بِهِ مَثواکَ"

"From this world, you will get as much as could correct your hereafter"

:Do not worry over the past Events

Change is interwoven in the very structure of life in this world. One sort of change is gaining things and losing them. Sometimes we lose objects which we love extremely and at times we get things we did not anticipate. Some people become disturbed upon losing things or obtaining what which entails misery for them. On the other hand, the elite become neither overjoyed nor depressed on what they get or lose. This is :because firstly, everything is fatal: only Allah is everlasting

"كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ[۸۳۳] كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ"[۸۳۴]

Everything is perishable but Him. Every one of it must pass away; and there will" endure for ever the person of

".your Lord, the lord of glory and honor

:Regarding this, a poet says

;Do not get hurt with the presence or absence of any goods

.Since any existing thing is perishable at the end

Secondly, with a simple calculation, the elite calm themselves over lost or unattainable desires. They think these lost assets are like other lost ones or they are similar to thousand other desires which will never materialize. Since they do not worry .over what is unattainable, they do not bother on losing them

Thirdly, they consider this significant principle: "Be happy with what you presently have and do not frown." They contend that showing discomfort is in contrast with the Principle of submission to God's will. Among these honored ones is the one who was ٧٠ :years of age and

"وَلَم يَقُل شَيئٌ كَانَ، لَيتَهُ لَم يَكُن وَلا شَيئٌ لَم يَكُن، لَيتَهُ كَانَ "[٨٣٥]

For what happened he never said: I wish it had not happened; and for what which did" .”not happen, he never said: I wish it did happen

:It is for this reason that Imam Ali (s), in his letter, commands us to

"وَاِن كُنتَ جَازِعاً مَا تَفَلَّتَ مِن يَدِكَ فَاجْزَع عَلى كُلِّ مَا لَم يَصِل اِلَيكَ"

If you have to worry over what you have already lost, then be worried over the" ."things you have not received yet

Base your reasoning for future actions on the events of the past .۵

One of the ways to carry out reasoning is logical exemplification or what the ".jurisprudents call "qiyas" or "deduction

By exemplification we mean proving a case because of its similarity, to or identity with other cases. An example follows: In the same

way that a house needs a builder, the sky and the earth, too, need a creator. Another, sample: In the same way that wine is forbidden because it causes drunkenness, any .alcohol, too, is forbidden because it brings about intoxication

In any case, we see in history books that the oppressors and tyrants are ruined or pleasure seekers become miserable at the end or those who do not respect their parents will not prosper, we come to the conclusion that if we carry out these acts, we .too will suffer

As we have already seen, in the books on traditions this issue is interpreted as "getting experience" or "learning your lesson". Imam Ali (s) refers to this topic in :different occasions: Some examples are here

a) "اِنَّ لِلبَاقِينَ بِالمَاضِينَ مُعتَبَراً، اِنَّ لِلآخِرِ بِالاوَّلِ مُزدَجَراً"[۸۳۶]

People in the past are good lessons for the future people. There are some inhibitory" "factors for the future people from their past

b) "وَصدِّق بِمَا سَلَفَ مِنَ الحَقِّ واعتَبِر بِمَا مَضَى مِنَ الدُّنيا لِمَا بَقِىَ مِنهَا فَانَّ

بَعضُها يُشبِهُ بَعضاً وآخِرُها لاحِقٌ بِاوَّلِها وكُلّها مَائِلٌ مُفارِق"

Accept and confirm what you see in the Qur'an of the life of the people of the past." Take your lessons from the events of the past. This is because some of the events of the past are similar to others and its end combines with its start, but all of it is [transient and unstable".[۸۳۷

c) "فاعتَبِروا بِمَا اصابَ الأمَمَ المُستَكبِرينَ مِن قَبلِكُم مِن بَأسِ الله وَصَولاتِه وَوَقائِعِهِ

وَمَثُلاتِهِ واتَّعِظُوا بِمَثاوِى خُدُودِهم ومَصارِعِ جُنُوبِهِم"

Take lessons from the previous aggressive nations with the"

punishments, sufferings and chastisements which befell them. Pay attention to their [residence in the graves.[۸۳۸

d) "مَن لَم يَعتَبِر بِغَيرِ الدُّنيا وصُرُوفِها لَم تَنجَع فِيهِ المَواعِظ"

One who does not take lessons from the ups and downs and the changes of the" [world will not take any lesson from any preaching, either".[۸۳۹

e) "Only one who has taken lessons from his past will take lessons from his remaining [life span."[۸۴۰

:It is for this reason that Imam Ali (s) in his honorable letter writes

"استَدِلّ عَلی مَا لَم يَكُن بِمَا قَد كَانَ فإنَّ الامُورَ اشبَاهٌ"

".Base your reasoning for future actions on the events of the past"

The wise listen to advice through good manners , but the beasts do so through punishment.۶

One of the advantages of man over the beast is his advisability through education. It is man who, through his being equipped with the power of wisdom and free will, can go through a path which may make him enjoy human virtues and can keep him away [from committing wrong doings.[۸۴۱

This state of taking advice and enjoying good manners is a criterion for man's values .and is the best heritage and the most excellent clothes for him

But people are different in accepting advice: Some take advice with a small signal given them and do a lot of good works within a short time. Some are late and lazy in taking advice and do not adopt it unless punished or reproached. They behave like beasts which should be hit to go the right way. Imam (s), on this issue, writes in his :sacred letter

"وَلا تَكُونَنَّ مِمَّن لا تَنفَعُهُ العِظَهُ اِلّا اِذا بَالَغتَ فی اِيلامِهِ فإنَّ

العَاقِلَ يتَّعِظُ بِالاداب والبَهائِمُ لا تَتعِظُ اِلاّ بِالضَربِ"

Do not be one of those who are not influenced by advice, unless severely punished." This is because the wise accept advice through good mannerism, whereas the beasts [do so only through being hit."[۸۴۲

:Elsewhere, Imam Ali (s) has stated

"عُقوبَهُ العُقَلاءِ التَلوِيحُ، عُقُوبهُ الجُهّالِ التَصرِيحُ"

The punishment of the wise is through a hint but that of the ignorant is through being" [explaining".[۸۴۳

However, there are some who will never take advice. This is because they are not created unguidable; rather, this indifference of theirs toward taking advice is due to their wrong education or their getting accustomed to nasty habits and performing sins so much so that they are not ready to employ their wisdom and to go the right :path. If they wish, however, they could develop and change as it is said of a bastard

"اِنَّ وَلَدَ الزِنَا يَستَعمِلُ اِن عَمِلَ خَيراً جُزِىَ بِهِ واِن عَمِلَ شَرّاً جُزِىَ بِهِ"

A bastard is activated through education. If his actions were good, he would receive" [a good reward and if he did wrong he is punished for it".[۸۴۴

The Holy Qur’an talks about these people as creatures worse than beasts.[۸۴۵] They are also likened to salty land where nothing can grow but herbage.[۸۴۶] Our poets :have said

.Education to an unworthy person is like a nut on the dome

:Another poem depicts the same thing

The rain which is unanimously believed to be delicate

In the garden it causes tulips to grow, but in the salt marsh it causes thorns to grow

All of the above cases depend

upon these people's capability for performing vice. This is not taken to mean that they lack the necessary will to adopt the right way[۸۴۷]

۷.Avoid worries and sorrows through patience and real conviction

If we believe that God performs everything based on wisdom and expedience and also contend that what He does is either pure benevolence or its goodness exceeds its badness, then we, as true believers, will anticipate all miseries willingly and will never show signs of impatience.

Of course, there are some calamities which are created due to people's mismanagement. In these cases they are to be blamed. Examples are:

One who has been careless in driving his car and has caused the death and injuries of others.

One who has lost his life through addiction; and one who has lost his wealth because of gambling or extravagance.

These people should not blame the others because they deserve the hardships they are facing.

But sometimes some events occur which are beyond our control, such as the following:

A strong earthquake might destroy his life and his building despite the fact that the building was designed in accordance with safety codes.

Some type of cancer might kill a friend or a relative of theirs;

Sometimes a flood or a tornado could bring about irreparable damages.

These extraordinary events, which are beyond our control and are among the general principles of this world are based on some valid divine wisdom. We might assume these happenings are harmful for us. But our conviction in that God will not carry out a useless act and that these happenings are in our favor, we will suffer

.them with patience

Thus, as Imam Ali (s) has stated in his letter

"اِطرَح عَنکَ وَارِدَاتِ الهُمُومِ بِعزَائِمِ الصَبرِ وحُسْنِ الیَقِینِ"

Keep away your worries and sorrows with the help of patience and conviction", a" patient believer will not allow worries and sorrows to bother him and what he sees in .God is only beauty

Putting aside moderation is injustice and deviation from rightousness .۸

In general, moderation in affairs is desirable and in accordance with justice and being extravagant and parsimonious are considered to be unjust. Our religion leaders have commanded us to observe the principle of moderation in livelihood, work, worship, .food consumption, rest, struggle, and the like

:The Qur’an, in describing the attributes of the true believers says

"وَالَّذِینَ إِذَا أَنفَقُوا لَمْ یُسرِفُوا وَلَمْ یَقْتُرُوا وَکَانَ بَیْنَ ذَلِکَ قَوَامًا"

And they who when they spend, are neither extravagant nor parsimonious, and keep" [between these the just mean"[۸۴۸

:Upon his death bed, Imam Ali (s) advises his son

"اقتَصِد یَا بُنَیَّ فی مَعِیشَتِکَ واقتَصِد فِی عِبَادَتِکَ"

[My son! Be moderate in livelihood and worship"[۸۴۹"

:In some other occasion, Imam Ali (s) has said

"مَن اقتَصَدَ فی الغِنَی والفَقرِ فَقَد استَعَدَّ لِنَوائِبِ الدَّهرِ"

One who is moderate in the face of poverty and affluence has prepared himself for" [the hardships of the world"[۸۵۰

The Islamic scholars in ethics consider good manners between the two extremes of

extravagance and dissipation; bravery between timidity and boldness; generosity between dissipation and avarice, economy between extravagance and severity; modesty between pride and meanness; and chastity between sensual desire and lack of sexual drive. By the right path is meant moderation; any deviation of it brings about injustice and the subsequent descent

[to the hell. This right path is narrower than a hair and sharper than a sword.[۸۵۱

:Our poets have written

,Do not resort to gluttony to the extent that it is poured out of your mouth

.Nor eat too little so that you lack the needed energy

A true walker is not the one who speeds up at one moment and gets tired the other ;moment

.Rather, a good walker is the one who goes slowly but steadily

:Imam Ali (s) in his letter emphasizes

"مَن تَرَکَ القَصْدَ جارَ"

."One who puts aside moderation has diverted from the right path"

Your companion is like your relative .۹

With regards to the previous discussions about the role of companions, we understood that a companion is a means of one's solace and help at the time of depressions ad an important factor in shaping one's character. And in this way the :message of Imam Ali (s) in his statement

"والصَاحِبُ مُنَاسِبٌ"

A companion is like a relative" becomes obvious. This is because where a relative has" .blood relation with one, a companion has spiritual relation with him

"صُحبَهُ الوَلِی اللّبیبِ حَیاهُ الرُّوحِ"

Association with a wise friend is a means for the life of our spirit."[۸۵۲] It is as though" .they were possessing one soul in two bodies

"الأصْدِقَاءُ نَفسٌ وَاحِدٌ فی جُسُومٍ مُتَفَرِّقَهٍ"

[Friends are one soul in different bodies"[۸۵۳"

:The companion, whom Imam Hassan (s) has in mind, has the following traits

"فاصحَب مَن اِذا صَحِبتَهُ زَانَکَ واِذا خَدَمتَهُ صَانَکَ واِذَا اَرَدتَ مِنهُ مَعونَتَه اَعانَکَ واِن قُلتَ صَدَّقَ قَولَکَ واِن صِلتَ شَدَّ صَولَکَ واِن مَدَدتَ یَدَکَ بِفَضلٍ مَدّها واِن بَدَت عَنکَ ثَلمَهٌ سَدَّها واِن رآی مِنکَ حَسَنَهً عَدَّها

وإن سَألتَهُ اَعطَاکَ وإن سَـکَتَّ عَنهُ ابتَـداکَ وإن نَزَلَتْ اِحـدَی المُلِمَّاتِ بِه سَاءَکَ مَن لا تَأتِیکَ مِنهُ البَوائِقُ ولا یَختَلِفُ عَلیکَ مِنهُ الطَرائِقُ ولا یَخذُلکَ عِندَ الحَقائِقِ وإن تَنَازَعتُما مُنقَسَماً آثَرَکَ"

Then associate with one whose association is good for you; if you are at his service," he should protect you; if you asked him for help, he should help you; if you uttered something, he should confirm you; if you attacked an enemy, he should strengthen you; if you asked him for financial help, he should help you; if there is a weak point in you work, he should make up for it; if you did a good deed, he should acknowledge it; if you asked him for anything he should provide you with it; and if you are silent in this act, he should volunteer to help you; and if anything terrible happens to him, you should get upset; he should be one who does not hurt you; he should help you at hard [times; and he should give you priority if there is a quarrel between you two."[۸۵۴

Such an associate deserves being treated as a relative. We should carry out for him .those responsibilities that we are supposed to perform for our relatives

A true friend is the one who respects you in your absence .۱۰

A genuine friend is the one who respects you in your absence. He should not boast of his friendship in front of you nor should he act hypocritically in your absence. Imam Ali :(s) in the Hekma section of Nahjol balaga emphasizes

"لا یَکُونُ الصَدِیقُ صَدِیقاً حَتّی یَحفَظَ اخَاهُ فی ثَلاثٍ:

فی نَکبَتِهِ وغَیبَتِه ووَفاتِه"

A man is not one's friend unless he will not forget his friend in three cases: when" [everybody is against him, when he is absent and after his death."[۸۵۵

Imam Sadiq (s) gives the following advice to Mohammad Ibn Moslem and his :companion

"وِان غَابَ فَاحفَظهُ فی غَیبَتِهِ"

[Respect him in his absence and when he is not around"[۸۵۶"

:Imam Ali (s), in his letter, emphasized the same principle

"وَالصَدِیقُ مَن صَدَقَ غَیبُهُ"

"A true friend is the one whose heart is sincere to you"

Sensuality is like blindness .۱۱

As we saw before, one of the factors which hinders man's realism is sensuality. Imam :Ali (s) says

"فامّا اِتبَاعُ الهَوی فَیَصُدّ عَنِ الحَقِّ"

Getting involved in debauchery hinders man from arriving at the right path."[۸۵۷] It is" also said: "حُبُّ الشَیئِ یُعمِ ویُصِمّ"

".Too much love for something makes a man both blind and dumb"

:It is for this reason that Imam Ali (s) wrote in his letter

"والهَوی شَرِیکُ العَمَی"

Sensuality accompanies blindness" in the same way that the blind can not see his" ".way

In the same manner a sensual person is deprived of the ways to distinguish the right

:way. Imam Ali (s) has stated in this connection

"اوصِیکُم بِمُجانَبَهِ الهَوی فاِنَّ الهَوی یَدعُوا الی العَمَی وهُوَ الضَلالُ فی الآخِرَهِ والدُّنیا"

I recommend that you stay away from whimsicality because it makes a man blind" [and that causes going the wrong way both here and in the hereafter."[۸۵۸

:Imam Ali (s) in this respect has said

"اِنَّکَ اِن اَطَعتَ هَواکَ اصَمَّکَ واَعمَاکَ واَفسَدَ مُنقَلَبَکَ وارداکَ"

If you obey your sensuality, it will make you both blind and dumb and it will"

[destroy your hereafter and will make you miser."[۸۵۹

:He has also stated

[One who follows his sensuality will be both blind and dumb."[۸۶۰"

Close strangers and strange relatives .۱۲

It can not be denied that in the school of the prophets (s) the criterion for relationship is based on religious bonds or else the mere blood relation or belonging to a special tribe, race or family does not establish a credible relatedness. For this reason God does not consider Noah's son as one of his family since his ideas were different from .those of his father

"إِنَّهُ لَيْسَ مِنْ أَهْلِكَ"[۸۶۱]

".He said: O Nuh! Surely he is not of your family"

Another example applies to Abu Lahab, the Prophet's uncle, who made a lot of troubles for the Prophet (s) and was therefore condemned by the Qur'an. The sura of :Tabbat was revealed to the Prophet (s) in this case

"تَبَّت يَدا اَبى لَهَبٍ وتَبَّ "

"Perdition overtake both hands of Abu Lahab, and he will perish"

On the other hand, although Salman was an Iranian, the Prophet (s) considers him as :one of his family members. The Prophet (s) has said

"سَلمانُ مِنّا اَهلَ البَيتِ"[۸۶۲]

."(Salman is from us, Ahlul Bayt (the Prophet's family"

It is on this basis that in our Islamic traditions there are some characters that carry the titles "Shia" or "Moslem" but in behavior and in practice they do not look like the Prophet (s) or his household. They are expelled from the Moslem ranks, however. :Examples are the following

:a) The Great Prophet (s) says

"مَن غَشَّ مُسلِمَاً فَلَيس منّا"

One who commits treason against his fellow Moslems is not“

”one of us

:b) Imam Sadiq (s) says

"لَيسَ بِولِيٍ مَن اكَلَ مَالَ مُؤمِن حَراماً"

."One who takes illegally away a believer's possession does not belong to me"

:c) The Great Prophet (s) has said

"اَلا وَمَن اَكرَمَهُ النّاسُ اتِقّاءَ شَّره فَلَيسَ مِنِّى"

One who is respected by people because of the avoidance of his being a trouble" ."maker does not belong to me

:d) Imam Ali (s) has said

"لَيسَ مِن شِيعَتِنَا مِن يَظلِم النَاسَ"

"One who does injustice to others is not one of our Shia"

:e) The Great Prophet (s) said

"مَن سَمَعَ رَجُلاً يُنادِى يَا لَلمُسلِمِينَ فَلَم يجَبهُ فَلَيسَ بِمُسلِم"

One who hears some Moslems calling: 'O Moslems help me' and does not respond is" "not a Moslem

:f) Imam Baqir (s) told one of his followers named Jabir

"واعلَم يَا جَابِر بأنَكَ لا تَكونُ لَنا وَلِيّاً حَتّى لَو اجتَمع عَلَيكَ اَهلُ مِصرِكَ وقَالُوا انتَ رَجُلُ سُوءٍ لَم يُحزِنكَ ذَلِكَ وَلَو قَالُوا اِنَّكَ رَجُلٌ صَالِحٌ لَم يَسُرَّكَ ذَلِكَ وَلَكِن اعرض على كِتَابِ الله"

O Jabir! We will not consider you as a friend of ours unless you will not become sad if" all people say that you are a bad man and you will not become over-joyed if all people say that you are a good one. Rather, you should expose yourself to God's Book (Qur'an) and find out the criteria for goodness and badness in that book and in this "way see to what group you belong

g) Imam Kadhim (s) said:

"لَيسَ مِنَّا مَن لَم يُحاسِب نَفسَهُ فَى كَل يَومَ"

"One who does not evaluate himself every day does not belong to us"

h) Imam Ali Ibn Musa

Al-Reza (s) has been reported to have asked one of his friend: How do people interpret this verse: "…he is of evil conduct".[۸۶۳] One of the attendants said that .people think this verse means that Noah's son was not his real son

:Imam Reza (s) answered

"كَلا لَقَد كَانَ اِبنُهُ ولَكِن لَمّا عّصَى الله نَفَاهُ عَن اَبِيهِ كَذا مَا كانَ مِنّا لَم يُطِعِ الله فَلَيسَ مِنّا"

No, it is not the case. He was really Noah's son, but when he committed a sin and" stayed away from God's obedience, Allah negated his kinship. Those who belong to us ".but refuse to obey God are not one of us

:Thus, it is in accordance with what Imam Ali (s) has written in his sacred letter

"وَرُبَّ بَعيدٍ اَقرَبُ مِن قَرِيبٍ وقَرِيبٍ اَبعَدُ مِن بَعِيدٍ"

There might be some strangers who are closer to us than our relatives and some" relatives who are more distant from us than strangers." And the Holy Qur'an, in this :concern, says

"يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ"

O you who believe! Surely from among your wives and your children there is an" enemy to you; therefore beware of them."[۸۶۴] And verses ۲۲ and ۲۳ from Sura of :Bara'a [Repentance] have similar content

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ …"

O you who believe! Do not take your fathers and brothers for guardians if they love" unbelief more than belief; and whoever of you takes them for a guardian, these it is ".that are the unjust

A Stranger is the one who does not have any friends .۱۳

It is true

that the word "stranger" is generally used for those who are away from their country; but a true stranger or lonely man is one who is deprived of friends and associates. For this reason a person who is away from his country is also called a stranger because .there he lacks friends and associates

Thus, if a person lacks friends in his own country, he can be said to be a stranger. If a man has appropriate friends in a foreign country, he is not still considered a stranger. :For this reason, Imam Ali (s) has said

"لَيسَ بَلَدٌ بِأحَقَّ بِکَ مِن بَلَدٍ، خَيرُ البِلادِ مَا حَمَلَکَ"

No country should be considered better than the other; the best country for you is" the one in which you are accepted and it can provide you means for your [advancement"[۸۶۵

In Imam Ali's conception, the poor and the deprived people are also considered stranger in their own homeland since they are generally deprived of people's :association with them

"والمُقِلُّ غَرِيبٌ فى بَلدَتِهِ"

[A poor person is a stranger even in his own city"[۸۶۶"

:On the basis of this principle, Imam Ali (s) in his letter states

"وَالغَرِيبُ مَن لَم يَکُن لَهُ حَبِيبٌ"

A stranger is the one who lacks friends." By this statement, he wants to emphasize" the significance of having friends. Imam Ali (s) has said: He who does not have friends is a miserable person; and even more miserable than he is the one who easily loses .his friends

An Aggressor to the truth will meet several Hurdles .۱۴

The truth is defined as "a constant thing which coincides with reality." And since the

Creator of the world is true and genuine and not whimsical and fantasy, God's religion and his Commandments are true and not satanic and absurd concepts. Thus, if anybody goes the right path in life, all the world rise in his support and will help him and will make him prosper. On the contrary, if anybody goes the opposite direction of .the flowing river he will meet obstacles and will get destroyed

This is an issue which is confirmed by both science and experience and by the Book .(Qur'an), Traditions, and the lives of the prophets and God's men

The Holy Qur'an, on the occasion of the victory of the rightful army over the army of :falsehood says

"وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ إِنَّهُمْ لَهُمْ الْمَنصُورُونَ وَإِنَّ جُندَنَا لَهُمْ الْغَالِبُونَ"

And certainly Our word has already gone forth in respect of Our servants, the" apostles. Most surely they shall be the assisted ones, and most surely Our host alone [shall be the victorious ones."[۸۶۷

:The Qur'an, in another connection, emphasizes

"كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِی إِنَّ اللَّهَ قَوِیٌّ عَزِیزٌ"

Allah has written down: I will most certainly prevail, I and My apostles. Surely Allah is" [strong, Mighty."[۸۶۸

Elsewhere, concerning the true religion of Islam, which will finally prevail over the :distorted religions, the Qur'an says

"هُوَ الَّذِی أَرْسَلَ رَسُولَهُ بِالْهُدَی وَدِینِ الْحَقِّ لِيُظْهِرَهُ عَلَی الدِّینِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ"

He it is who sent his Apostle with guidance and the religion of truth, that He might" [cause it to prevail over all religions, though the polytheists may be averse."[۸۶۹

Concerning the obvious fact that truth includes

such powers as the falsehood can not defeat and anybody who decides to trespass its :borders will get destructed, The Holy Qur’an states

"بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ"

Nay, We cast the truth against the falsehood, So that it breaks its head, and lo! It" [vanishes.[٨٧٠

:And, in this connection, Imam Ali (s) says

"مَن اَبدَى صَفحَتَه لِلحَقِّ هَلَكَ"[٨٧١]

:Anybody who rises against the truth, will be destroyed". Elsewhere he has stated" مَن صَارَعَ الحَقَّ صُرِعَ

[Anybody who fights against the truth, will be defeated"[٨٧٢"

:Imam Ali (s) has also said

"قَلِيلُ الحَقِّ يَدفَعُ كَثِيرَ البَاطِلِ كَمَا اَنَّ القَلِيلَ مِنَ النَّارِ يُحرِقُ كَثِيرَ الحَطَبِ"

Little truth will defeat much falsehood in the same way that fire will burn much" [firewood"[٨٧٣

:In this connection, Imam Sadiq (s) has said

"لَيسَ مِن بَاطِلٍ يَقُومُ بِإزَاءِ الحَقِّ اِلاّ غَلَبَ الحَقُّ البَاطِلَ وذلِكَ قَولُهُ: (بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ)"

No falsehood can rise against truth without getting smashed by the truth. God, on" :this issue says

Nay, we cast the truth against the falsehood, so it breaks its head, and lo! It vanishes [[Qur’an ٢١:١٨].[٨٧٤

:On the basis of this issue, Imam Ali (s) in his letter says

"مَن تَعَدّى الحَقَّ ضَاقَ مَذْهَبُه"

Anybody who trespasses the truth will encounter unsurmountable hardships." This is" because this world, which is based on truth and justice, predisposes us to go the right .path. Or else encountering hurdles and hardships is inevitable

:The result is one's destruction. Baba Tahir Oryan, the Iranian poet, writes

,Don't engage in a work which entails hurdles

;And because of it the world looks a place of torture

This is because after

,you, the readers will read your account

.And you'll become ashamed when they read yours

... Appreciation and demanding in accordance with .۱۵

Appreciation and demanding in accordance with one's capabilities are two potent :agents of success and eternity

There are two factors which determine one's success in life and his freedom. The first one is one's evaluation to find out his real position in the community and his self-.esteem

Second, upon having evaluated himself and having found his real status, he should try to accept responsibilities based on his innate capacities and not to exceed his limits: for instance, if he is not a philosopher, he should not pretend to be able to solve the problems of creation, or if he is not qualified to accept positions dealing with judicial, political, military and economic problems he should not accept such a post in the first place, and if he gets a chance to deliver a sermon, he should not go beyond his limits. It is natural that if he failed to recognize his true status in life, and consequently, if he accepted jobs he was not qualified for, he would betray himself and would deserve all .the curses which would level against him

:Imam's Guidelines in this Respect

Both in Nahjol Blalagha and Qerarol Hekam, Imam Ali (s) has provided us with :necessary guidelines. Here are some examples

۱. "رَحِمَ الله اِمرَءً عَرَفَ قَدرَهُ وَلَم يَتَعَدَّ طَورَهُ"

[May God bless one who knows his own status and never exceeds it"[۸۷۵"

۲. "العَالِمُ مَن عَرَفَ قَدْرَهُ وَكَفى بِالمَرءِ جَهْلاً اَن لا يَعْرِفَ قَدْرَهُ"

A wise man is the one who recognizes his"

".own status. One who does not appreciate his status will remain stupid

۳. "هَلَکَ مَن لَم یَعْرِف قَدْرَهُ"

"One who is not aware of his status will get destroyed"

۴. "مَنْ جَهِلَ قَدْرَهُ عَدَا طَورَهُ"

"One who does not recognize his status will step off his limits"

۵. "مَنْ عَرَفَ قَدْرَهُ لَم یَضِعْ بَینَ النّاسِ"

".One who recognizes his status will not lose his self esteem among people"

۶. "مَنْ وَقَفَ عِندَ قَدْرِهِ اَکرَمَهُ النّاس"

"One who does not step off his limits is respected by all"

:Based on the above guidelines, Imam Ali (s) in his letter has indicated

"مَن اِقتَصَرَ عَلی قَدْرِهِ کَانَ ابْقَی لَهُ"

".One who stays within his limits will remain intact"

.This means his self-respect will not be lost and his life will be more fruitful

The safest means between God and God's servant .۱۶

In his life, man needs means to attain his objectives. But since these objectives are physical, they do not carry much significance because they are perishable anyway. In establishing relations with God, however, more attention should be used since this .kind of rapport with God ends up in one's prosperity

Thus, we will observe that Imam Ali (s) in his Nahjol Balagha pays special attention to :this issue enumerating these means in the following manner

"اِنَّ اَفضَلَ مَا تَوسَّلَ بِهِ المُتَوَسِّلُونَ اِلی الله سُبحانَه وتعالی الإیمانُ بِهِ وبِرَسُولِه والجِهادَ فی سَبیلِهِ فانَّه ذُروَهُ الإسلام وکَلِمَهُ الإخلاصِ فانَّها الفِطْرَهُ وإقامَ الصَّلوهِ فانَّها المِلَّه وإیتاءُ الزَّکوه فانَّها فَریضَهٌ واجِبهٌ وصَومُ شَهرِ رَمضانَ فإنَّه جُنَّهٌ مِنَ العِقابِ وحَجَّ

البَيتِ واعتَمارُه فانَّهُما يَنفِيانِ الفقرَ ويُرخِصانِ الذَّنبَ وصِلَةَ الرَّحِم فانَّها مَثرَاةٌ فى المَالِ ومَنساةٌ فى الاجَلِ وصَدَقَةُ السِّرّ فانها تُكَفِّر الخَطِيئَةَ وصَدَقَةُ العَلانِيهِ

فانَّها تَدفَعُ مِيتَهَ السُّوء وصَنائِعَ المُعروف فانَّها تَقى مَصارِعَ الهَوانِ"

Faith in God and in His Prophet is the best means through which man could approach" God. Another approach to come near to God is to fight for Him; this is because Holy war (for God) is a lofty place in Islam. Another way is the confession to the unity of Allah and to the prophethood of the Prophet (s). This last one is, furthermore, in harmony with man's nature. Another approach is engaging in prayer which is an Islamic principle. Still another way to approach God is paying alms which is an obligation. Another method is the involvement in fasting which is a shield against Allah's punishment. Hajj is an obligation which destroys poverty and cleanses the sins. Family relations are also necessary and add to one's life. Hidden alms are good to compensate for our wrong-doings and overt alms protect us against sudden deaths. [And the last approach is doing good which will keep us away from vicious acts"[۸۷۶

In the verse ۲۵۶ of Sura of Baqarah [The cow] the safest approach from the above-mentioned ways is introduced as disbelief in the Shaitan and belief in Allah

"فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَهِ الْوُثْقَى لَا انفِصَامَ لَهَا"

Therefore, whoever disbelieves in the Shaitan and believes in Allah, he indeed has" ".laid hold on the firmest handle, which shall not break off

And in the sura of Luqman, verse ۲۲, it is mentioned that submitting to Allah and engaging in good works are as two safest means

.to approach to God

"وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَکَ بِالْعُرْوَهِ الْوُثْقَى "

And whoever submits himself wholly to Allah and he is the doer of good (to others),"
."he indeed has taken hold of the firmest thing upon which one can lay hold

Although the above ways and approaches are among the safest ways to get near to Allah, in traditions there are some suggestions to the effect that the safest way to attain God's path is to love the Prophet's Household and to believe in the guardianship of Imam Ali (s) and his progeny.[۸۷۷] The reason for this fact is that the comprehension of the Book (Qur'an) and the genuine religion is not possible without resort to velayat and the guidance of the Proptet's Household. In this connection Zurara narrates from :(Imam Baqir (s

"بُنِیَ الإسلامُ علی خَمسَهِ اشیاءٍ: علی الصَّلوهِ والزَکَاهِ والحَجِّ والصَومِ والوِلایَهُ قال زُرارَه فقلت: وأیُّ شَیءٍ مِن ذَلِکَ افضَلُ؟ فقال: الوِلایَهُ افضَلُ، لأنَّها مِفتَاحُهُنَّ والوالِی هُوَ الدَّلِیلُ عَلَیهِنَّ "

Islam is based on five foundations: prayers, zakat, Hajj, fasting and guardianship."" Zurara then asked which one of these was more important. Imam Baqir (s) replied: guardianship because it is the key to the other four principles and the guardian is the [guide to all of them."[۸۷۸

:Thus Imam Ali's sentence means

"وَاوثَقُ سَبَبٍ اخَذْتَ بِهِ سَبَبٌ بَینَکَ وبَینَ الله"

".The safest resort to hold is to have relations with God"

One, Who betrays you when you are in need, is your enemy .۱۷

As we have already seen, a true friend is the one who participates in his friend's sorrows and happiness. One who does not forget his friend

:at critical occasions and makes use of his capabilities in solving his friend's problems

"اَن يَرَى زَينَکَ زَينَهُ وشَينَکَ شَينَهُ، اَن لا تُغَيّرهُ عَلَيکَ وِلايَةٌ ولا مَالٌ، لا يَمنَعْکَ شَيئاً تَنالُهُ مَقدِرَتُهُ، اَن لا يُسلِمَکَ عِندَ النَکَباتِ"

A true friend is the one who sees your virtue as his virtue and your sufferings as his" sufferings, whose wealth and social status will not change his affections towards you, [who does not spare you anything and will not betray you at the depressions"[۸۷۹

Then how can a man be your friend when he does not care about your sufferings and does not put forth energy to solve them? These are an enemy's actions. For this :reason Imam Ali (s) says

"وَمَن لَم يُبالِکَ فَهُوَ عَدُوکَ"

"One who does not care about you is your enemy"

In those cases where greed leads to one's destruction, it is better to resort to despair.۱۸

The desire for happiness in life is for life's continuity. But sometimes a fulfilled desire such as gaining wealth, wife, or children may lead to one's destruction. In such cases it is better for his desires to change into despair. For this reason, Imam Ali (s) :emphasizes in his letter

"قَد يَکُونُ اليَأسُ اِدراکاً اِذا کَانَ الطَمَعُ هَلاکاً"

In those cases where greed leads to one's destruction, it is better to resort to" ".despair. It is because without those affairs one could continue with his life

In this case, this is better than the attainment of the desire. The lesson from this illuminating utterance we get is that we should do without greed in the first place, and secondly be happy under such circumstances and not to be full

.of sorrows

Not every hidden defect becomes revealed and not every opportunity is attainable .۱۹

:For this sentence of Imam Ali's there are two interpretations

a) Since not every hidden defect is revealed and not every opportunity is attainable, we should not be sorry for people's hidden defects not having been revealed; neither should we be sorry for not having taken the lost chances. This is because option is not .always at our disposal

b) Since this is the case, we should never try to reveal people's hidden defects; rather, we should always try to keep them hidden because Allah loves people's secrets not to be revealed. And we should not miss our chances because we might not get them any [more.[۸۸۰

.Although both interpretations are possible, the second one is more inclusive

A seeing man might go astray but a blind man might reach his destination .۲۰

It is assumed that reasoning and sight lead to realism and blindness and ignorance deprives one of the comprehension of the truth. But this is not always true. Sometimes a wise and seeing man might not be able to recognize the truth but an :ignorant and blind person reaches his goal. It is said

A good trained horse sometimes trots and a sword might be blunt." It is also said:" .”“The arrow hit the target in the darkness

Imam Ali (s) wants to generalize this fact that we should not exclusively rely on wisdom and external factors; rather, we should always rely on God's specific .benevolence. This is because it is He who leads means and factors towards goodness

Hurry in Carrying out good ; do not hasten to perform evil since there is plenty of time for.۲۱ that

Since the road to salvage, which is the same as the right path, is but one, therefore we should hurry in performing good doings. We should not procrastinate doing it because

.we might miss the chances

But since there are different ways to perform evil, there is no need to hasten.[۸۸۱] It is :for this reason that Imam Ali (s), in his letter, says

"أخِّر الشَرَّ فَانَّکَ اِذا شِئتَ تَعَجَّلتَه"

Postpone doing evil because whenever you wish to do it, you may (in contrast to" goodness for which you might not find time)". It is for this reason that we see maxims :such as

"اِبدأ بِالحَسَنهِ قَبْلَ السَیّئَهِ فَلَستَ بِمُستَطِیعٍ لِلحَسَنهِ فی کُلِّ وَقتٍ وانتَ عَلی الإسَاءَهِ مَتی شِئتَ قَادِرٌ"

Carry out good before getting involved in vices because you might not find another" chance to do good; but for doing vices, you

[will always have a chance."[۸۸۲

Based on this philosophy, the sacred Sharia commands us to be better and faster than others in doing good

[۸۸۳] فَاسْتَبِقُوا الْخَيْرَاتِ

Hasten to do good works], and among the traits of the true believers is the haste in] doing good

"أُوْلَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ"[۸۸۴]

."These hasten to good things and they are foremost in attaining them"

Cutting relations with an ignorant one equals having relations with a wise one.۲۲

Since association with people has both good and adverse effects on man's thoughts, ethics and actions, the beloved distinguished figures of Islam have always encouraged people to associate with the good ones and to avoid connections with the bad ones. Among the points these scholars have emphasized is their persuading people to sit with the scholars and the wise and to avoid association with the stupid .ones

:The great Prophet (s), concerning the association with the wise and scholars says

"لا تَجلِسُوا اِلاّ عِندَ كُلِّ عَالِمٍ يَدعُوكُم مِن خَمسٍ اِلی خَمسٍ: مِنَ الشَّكِّ اِلی اليَقِينِ ومِنَ الرِيَاءِ اِلی الاخْلاصِ، ومِنَ الرَغْبَهِ اِلی الرَهْبَهِ، ومِنَ الكِبرِ اِلی التَواضُعِ ومِنَ الغِشِّ اِلی النَصِيحَهِ"

Associate with a learned man who will invite you from five affairs into five other" affairs: From skepticism towards conviction; from hypocrisy towards true belief; from inclination towards this world to its rejection; from pride into humbleness; and from [deception towards benevolence."[۸۸۵

:Imam Ali (s) has said

"أكثَرُ الصَوابِ والصَلاحِ فی صُحبَهِ أُولی النُّهَی والألبابِ"

Association with the men of thought and wisdom will bring about more goodness and" [benevolence"[۸۸۶

:He has also said

"صَاحِبِ الحُلَمَاءَ وَالعُقَلاءَ وَجَالِس العُلَمَاءَ والحُكَمَاءَ"

[Associate with the wise ones and be with the patient ones"[۸۸۷"

Elsewhere, Imam Ali

:s) has said)

"يَنبَغِى لِلعَاقِلِ اَن يُكثِرَ مِن صُحبَهِ العُلَماءِ والأبْرارِ ويَجْتَنِبَ مُقَارَنَهَ الأشْرارِ وَالفُجَّارِ"

It is advisable for the wise ones to have more association with the learned and good" [ones, and avoid meeting the bad and the evil-doers"[۸۸۸

:In avoiding association with the ignorant and unwise ones, Imam Ali (s) advises us

"اِحذَر مُجَالَسَهَ الجَاهِلِ كَما تَأمَنُ مِن مُصَاحَبَهِ العَاقِلِ"

Avoid meeting the ignorant ones. You are safe and immune in associating with the" [wise"[۸۸۹

:Imam Ali (s) has said as well

"اِذا احبَبْتَ السَلامَهَ فاجْتَنِب مُصاحَبَهَ الجَهُولِ"

[If you love your mental health, then avoid associating with the unwise"[۸۹۰"

:Imam Ali (s) has also stated

"صُحبَهُ الأحمَقِ عَذَابُ الرُّوحِ"

[Associating with a stupid person is torture"[۸۹۱"

:Imam Ali (s) has also said

"عَدوٌّ عَاقِلٌ خَيرٌ مِن صَدِيقٍ جَاهِلٍ"

[A wise enemy is better than an unwise friend"[۸۹۲"

:Imam al-Hassan as-Askari (s) has said in this concern

"صَدِيقُ الجَاهِلِ فِى تَعَبٍ"

[A fool's friend is in torture"[۸۹۳"

:This is what Imam Ali (s) means when he says

"وَقَطِيعَهُ الجَاهِلِ تَعْدِلُ صِلَهَ العَاقِلِ "

Disconnecting with an ignorant one equals associating with a wise one". It is now" clear because disconnecting with an unwise person and connecting with a wise one .makes a man safe from subsequent calamities

:An Iranian Poet says

,It is good to be a friend of the good

;The wise enemy is better than a foolish friend

,A wise enemy makes you flourish, but

.An unwise friend will destroy you

Do not disregard the deception of time .۲۳

.Experience shows us that not always the world is in our favor

,It is the time that sometimes brings about glory and sometimes misery

.The treacherous world has many tricks in store

Thus, when the time is in our

favor, we should not get proud and be indifferent to gain virtues and to gather spiritual assets and to help others. This is because our status might drastically change within a short time and our security might get into danger. Thus, at the time of prosperity we should act in such a way that if our conditions changed, we would not be sorry for not having done what we could have done. We would like to be like that son of the vizier from Barmakian who upon losing his ministerial position had to work in a public bath as a body-cleaner. One day he was working on the body of Mohammad Ibn Zeyd Dameshqi when the latter was reciting the following poem when the son of the vizier was cleaning his body. Upon hearing the poem the vizier's son fell and became unconscious: The poem says:

"وَنَفرَحُ بِالمَولُودِ مِن آلِ بَرمَكٍ ولا سِيَما لَو كَانَ مِن وَلَدِ الفَضْلِ"

We become delighted to meet a son of the Barmakian household, especially if he is one of Fazl's children.

Mohammad Ibn Zeyd objected to the bath-owner why he had employed an epileptic worker. He replied that this worker had not done it before. When he came to his senses he said he got unconscious because of the poem. They asked him the reason. He replied: Do you know for whom this poem is written? Zeyd replied: about the son of Fazl Ibn Yahya Barmaky. When he was born the poets wrote numerous poems. Fazl did not like them, however. Fazl

asked me to write a poem on the spot. I wrote this poem which got his appreciation. He gave me then thousand dinars as a reward. The bath-worker asked Mohammad: "Do you know where the young man for whom this poem was written is now?" He ."replied "no" The worker said "That son is me

Then Mohammad Ibn Zeyd made a suggestion: He said, "Since that reward changed my life pattern and became prosperous and since I don't have any children, I am ready to give you all my wealth." The vizier's son is reported to have said "I should live [unknown, because if they know me they might assassinate me"[۸۹۴

:The poet says

,Since the world does not turn in anybody's favor

;Suppose the sun were yours and the moon mine

,A partridge told a nightingale that the spring is not for ever

,Why are you happy or sad, flowers be yours and the herbs be mine

There is not trace of either kyani's or Sassanid's crown

.What are you complaining of, Afsar, let the crown be yours and hat mine

:Parvin E'tesami, the Iranian poetess says

,Many a harvest of hopes in an instant

;May change into ash by the burning lightning

,Do not rely on the victorious star

.Don't feel secure against the conspiracy of the time

:Another poet says

,My dear! Think about the ups and downs of days

;When affluent, think about the days you lack everything

,A breeze may disturb your book of Time

.Think about the leaf of your time book being turned over

It is on the basis of this observation that Imam Ali (s) in

:his letter writes

"مَن مَنَ الزَّمانَ خَانَه"

The one who trusts in time, time will betray him." We Should be more careful as" :Imam Ali (s) commands us to

"خُذُوا مِن مَمَرِّكُم لِمَقَرِّكُم ولا تَهتِكُوا استَارَكُم عِندَ مَن يَعلَمُ اَسرَارَكُم لله آبائُكُم فَقَدِّمُوا بَعضاً يَكُن لَكُم ولا تُخَلّفُوا كُلاً فَيَكُونَ عَلَيكُم"

From here prepare provisions for your final resort; and do not tear the curtain of" your secrets in front of one who knows your secrets. May God bless your fathers. Send some of your wealth to the other world in advance to be saved in God's [presence. Do not leave all of it for heirs. It would not be to your interest."[۸۹۵

One who magnifies Time, time will humiliate him .۲۴

Sometimes a man is put in favorable conditions and starts considering his new position very significant and is carried away by such conditions. But he should be aware that such magnifying of time is not worth while considering and it is in contrast with human virtues. Magnifying time causes a man to perform actions which would bring about God's anger. It is for this reason that in the instructions of the prophets .and God's men the world and its manifestations are humiliated

:Imam Ali (s) says

"واللهِ لَدُنياكُم هَذِهِ اَهوَنُ فى عَينِى مِن عُراقِ خِنزِيرٍ فى يَدِ مَجْذُومٍ"

I swear by God that this world of yours, in my view, is less than the pig's bone which" [is in the hand of a leprous"[۸۹۶

:Imam Ali (s) elsewhere considers this world as worthless as a sheep's nose water

Imam Ali (s) considers this world of less value than a chewed leaf

"in the mouth of a grass-hopper

"وَاِنَّ دُنیاکُم عِندِی لأهْوَنُ مِن وَرَقهٍ فی فَمِ جَرادَهٍ تَقضِمُها"

:It is for this reason that Imam (s) in his letter emphasizes

"وَمَن اَعظَمَهُ اَهانَه"

One who magnifies time, it will humiliate him." This is because one who magnifies the" world is made fearful of it. Such a person would carry out his whims and desires limitlessly and this leads to aggression and injustice and in performing sins. At the final .analysis, such a person is destroyed

An archer does not always hit the target .۲۵

It is not the case that in our lifetime every attempt of ours will meet with good results. There are some factors which might nullify our activities. Some simple-hearted people might lose interest under such circumstances and get disappointed and at times pessimistic. But they have forgotten that such is the nature of life in this world. They should not get hopeless and should first of all continue with their trial and stick to :the maxim

,Said the Prophet if you knock at a door

.Ultimately there is some one who will answer it

Secondly, perhaps at that moment it was not to his best interest to have his desires :fulfilled. It is for this reason that Imam Ali (s) in his book emphasizes

"لَیسَ کُلُّ مَن رَمَی اَصابَ"

."An archer does not always hit the target"

The disturbances in governments may affect time .۲۶

As we have explained in the book "the factors leading to the progress of Islam and the Moslem failure", both of the government and the nation have mutual effect on

each other. But the influence of the government due to its being a source of power is .more than the nation

A qualified government could within a short time make a nation which is in the worst thought, cultural, economic, political, ethical and social conditions go towards prosperity. An example is the attempts of the great Prophet (s) to improve the Arab nation. Another example is the success of Imam Khomeini in changing his nation from the status of being west-stricken to the status of a progressive nation to be set as a model

for all Moslem nations. On the contrary, a corrupt government could make a civilized nation suffer a lot. Examples are the government which failed through the weakness of the governors such as the Roman Empire, ancient Iran, and the failure of the .Islamic governments in Spain, Turkey, Arab countries and the communism

Thus, the change of governments has a tremendous impact over the fate of nation .and the principle of imamate and leadership in Islam indicates this impact

And up to the time when a successor was not appointed for the Prophet (s), religion was "complete" and assets were inexhaustible. This is a good example for the deep .influence of the government over a nation

:It is for this reason that Imam Ali (s) in his letter has emphasized

"اِذا تَغَيَّرَ السُلطَانُ تَغَيَّرَ الزَّمانُ"

."When the governor changes, time changes"

We read in history that whenever corrupt and pleasure-seeking governors are in power they lead the society in the same direction. On the contrary, when an honest and honorable government is in power people are inclined to acquire knowledge and are willing to help the citizens. Naturally, these changes have effects on abundance or shortage of assets, on the prosperity and welfare, on the security of people, on the increase or decrease of crimes, on the spread of diseases, on the abundance of rain .or draught, and on the longevity of people

Attention of fellow-voyagers and neighbors .۲۷

As we have already seen, fellow-voyagers and neighbors are two factors which can .affect our happiness or worries

:Concerning friends, Imam Ali (s) says

"لَيسَ شَيئٌ اَدعَى لِخَيرٍ وَانجَى مِن شَرٍّ

مِن صُحبَهِ الأخیارِ"

Nothing can lead us to good and draw us away from bad better than good friends.""
[[۸۹۷

:Elsewhere Imam Ali (s) has stated

"صَاحِبُ السُوءِ قِطعَهٌ مِنَ النّارِ"

[A bad friend is part of fire"[۸۹۸"

Since a voyage embodies lots of discomforts, a good friend can help us and make the voyage pleasant. On the other hand, traveling with a bad-tempered, macro maniac would destroy the pleasures of a trip. For this reason, Imam Ali (s) in his letter has :said

"سَل عَنِ الرَفیقِ قَبلَ الطَریقِ"

"Before starting a journey, ask others about your fellow-traveler"

Imam Ali (s) considers the respecting of the neighbors on the same level as paying :respect to one's mother. At the end of his life, Imam Ali (s), in his will wrote

"الله الله فی جِیرانِکُم فَإنَّه وَصِیهُ نَبِیّکُم مَا زَالَ یُوصِی بِهِم حَتّی ظَننا انّه سَیُورّثهُم"

For God's sake, treat your neighbors kindly, since they are the subject of love and" concern for your Prophet. He always recommended that we should respect them. This concern was so great that we thought he would allocate some portions of one's [heritage for them."[۸۹۹

:On the other hand, the Prophet (s) of has declared

"لا اِیمانَ لِمَن لَم یَأمَن جارُهُ بَوائقَه"

Any one whose neighbor is not immune against his troubles, is not a true believer""
[[۹۰۰

One's neighbor should be considered as one's own family. He should help them in [depressions, keep their secrets and pay them full respect.[۹۰۱

Somebody came up to the Prophet (s) and said: I want to purchase a house. Where ,should the location be: in Jahnieh or Maznieh or Thaqif

:or Qoreish? The Prophet (s) answered

"الجَارُ ثُمَّ الدَار، الرَفِيقُ ثُمَّ السَفَر"

[First the neighbor, then the house; First the fellow-traveler, then the travel"[۹۰۲"

:On the basis of this issue, Imam Ali (s) in his letter writes

"وَعَنِ الجَارِ قَبلَ الدَار"

"Make research about the neighbors before buying the house"

Once Imam Sadiq (s) heard that one of his neighbors, due to his poverty, wished to sell his house. The man had asked for two kinds of prices. One price was higher because of the house being next to Imam Sadiq's residence. Imam Sadiq (s) asked the man to come to him and paid him the price, telling him: Since you are satisfied with our [neighborhood we do not wish to miss you"[۹۰۳

:For this reason it is said

"الرَفِيقُ اِمّا رَحِيقٌ اَو حَرِيق"

"A friend is either some musk or fire"

"جَارُ السُوءِ كَلبٌ هَارِشٌ وَافعَى نَاهِش"

[A bad neighbor is a vicious dog and a poisonous snake"[۹۰۴"

Avoid telling jokes .۲۸

Islam is not a religion of aggression or severity and a believer should have a good countenance. If a joke does not imply telling lies or disrespect to others, it is harmless because the great Prophet (s) and other Islamic leaders made use of jokes and [laughter."[۹۰۵

But since telling jokes and involving in laughter include telling lies, ridicule and insulting others, and since they lower one's dignity, Islam generally does not approve it and

.recommends that the true believers avoid performing it

:Imam Sadiq (s) has said

"اِیّاکُم والمِزَاح فَاِنَّهُ یَذهَبُ بِماءِ الوَجْهِ ومَهَابَهِ الرِجَالِ"

[Avoid telling jokes since it destroys one's dignity"[۹۰۶"

:He has also said

"لا تُمازِح فَیُتَجَرّؤُ عَلَیکَ"

Do not"

[tell jokes in order not to make people dare to scorn you."[۹۰۷

:Imam Ali (s) has stated

"دَعِ المِزَاحَ فَاِنَّه لقاحُ الضَغِينَهِ"

[Avoid telling jokes since it is a factor for enmity."[۹۰۸"

:He reproaches laughter, saying

"مَن كَثُرَ ضَحِكُهُ ذَهَبَت هَيبَتُه"

[One who laughs too much loses his dignity"[۹۰۹"

:He has also added

"مَن كَثُرَ ضَحِكُهُ مَاتَ قَلبُهُ"

[One who laughs excessively, his heart dies"[۹۱۰"

:He has said as well

"كَثرَهُ ضَحِكِ الرَجُلِ تُفسِدُ وَقَارَه"

[One's excessive laughter destroys his dignity."[۹۱۱"

:On the basis of this issue, Imam Ali (s) in his letter emphasizes

"ايّاكَ اَن تَذكُرَ مِنَ الكَلامِ مَا كانَ مُضْحِكاً وَاِن حَكَيتَ ذَلِكَ عَن غَيرِكَ"

Avoid telling meaningless sentences and jokes, even if you report them from the" [others."[۹۱۲

۱۹

"وَاِيَاكَ وَمُشَاوَرَهَ النِساءِ فَاِنَّ رَأيَهُنَّ اِلى اَفْنٍ وعَزْمُهُنَّ اِلى وَهْنٍ واكْفُفْ عَلَيهِنَّ مِن اَبصَارِهِنَّ بِحِجَابِكَ اِيّاهُنَّ فَاِنَّ شِدَّه الحِجَابِ اَبْقَى عَلَيهِنَّ ولَيسَ خُرُوجُهُنَّ بِاَشَدَّ مِن اِدخَالِكَ مَن لا يُوثَقُ بِهِ عَلَيْهُنَّ وَاِن اسْتَطَعْتَ اَلا يعرِفْنَ غَيرَكَ فَافْعَل، وَلا تُمْلِّكَ المَرأَه مِن اَمرِهَا مَا جَاوَزَ نَفسَهَا، فَاِنَّ المَرأَهَ رَيْحانَهٌ ولَيسَتْ بِقَهْرَمَانَهٍ، وَلا تَعْدُ بِكَرامَتِها نَفسَهَا، وَلا تُطمِعْها فى اَن تَشفَعَ لِغَيرِهَا، واِيّاكَ والتَّغايُرَ فى غَيرِ مَوضِعِ غَيرَهٍ، فَاِنَّ ذَلِكَ يَدْعُو الصَّحِيحَهَ اِلى السُّقمِ وَالبَرِيئَهَ اِلى الرِّيبِ"

Avoid consulting with unwise women since their opinions are defective and their“ decisions are unstable. By using hijab on their parts, stop the look of the strangers to fall over them. This is because hijab will keep them safer. Their leaving home is as bad as putting undependable men on their path. If you can, do not let her know anybody .but you

Do not make them responsible for what is beyond their power. This is

.because a woman is as delicate as a flower; she is not a strong hero however

Do not respect her excessively. And do not be severe to the extent that she might ask others to interfere with your discipline. Do not show too much severity to her because this act changes the chaste women into an undesirable one."

Description ۱۹

description ۱۹

Imam Ali (s), in this letter, refers to one of the most disturbing issues. If you look at this issue only superficially, then you would see that the enemies of Islam use it as a club over the head of Moslems and would consider it as a weak point of Islam. On the other hand, if this issue is interpreted in the light of other Qur'anic verses and Islamic traditions, it would be a point of strength and honor for Islam. So let us first hear the explanations on this issue and then judge who is right.

The First Explanation

Some superficial individuals still savagely assume that women are defective and are only good for reproduction and breast-feeding children and for serving men and are not allowed to take part in political and social tasks!

To reason for their views, these individuals resort to some weak traditions or to some traditions which are presented under certain conditions or to some ambiguous traditions. One of these traditions is this part of Imam Ali's letter and the sermon ۸۰ of Nahjol Balagha which he offered at the end of al-Jamal war to reproach women.

"مَعاشِرَ النّاسِ، اِنَّ النِسَاءَ نَواقِصُ الاِيمانِ، نَواقِصُ الحُظُوظِ، نَواقِصُ العُقُولِ، فَامَّا نُقصَانُ اِيمانِهِنَّ فَقُعُودُهُنَّ عَنِ الصَّلاهِ وَالصِيامِ فى اَيَّامِ حَيضِهِنَّ وَامَّا نُقصَانُ عُقُولِهِنَّ فَشَهادَهُ اِمرأتَينِ كَشَهَادَهِ الرَّجُلِ الواحِدِ وَامَّا نُقصَانُ حُظُوظِهِنَّ فَمَوارِيثُهُنَّ عَلى الأنصَافِ مِن مَوارِيثِ الرِجَالِ فاتَّقُوا شِرارَ النِسَاءِ وَكُونُوا مِن خِيَارِهِنَّ عَلى حَذَرٍ ولا تُطِيعُوهُنَّ فى المَعرُوفِ حَتّى لا يَطمَعنَ فى المُنكَرِ"

"O people! Women are defective concerning faith and their intelligence quotient. The reason for their

low faith is because they do not take part in prayers and fasting during their menstruation time. And the testimony for the women's low intelligence quotient is that the witness of two women equals the witness of one man. And their heritage is half of that of men's. Thus keep away from bad women and avoid too much association with the good ones of them. Do not obey them in good works so that they ".would not entice you in bad works

These individuals also base their reasonings on the axioms which Imam Ali (s) has :used in Hekma Nahjol Balagha No ٢٣٨

"المَرأةُ شَرٌّ كُلُّها وَشَرٌّ مَا فِيهَا اَنَّها لابُدَّ مِنهَا"

."A woman is full of evil; worse than that is the fact that her existence is fundamental"

These individuals, to verify their positions, resort to historical samples. They say as :well

,Adam got humiliated in the paradise because of a woman

,Phoenix got refuge in the Qaf Mount because of a woman

,Joseph got into the prison in the well because of a woman

[The killing of Aal Imran was because of a woman.[٩١٣

The second Explanation

Certain scholars contend that due to a series of events which occur at a specific juncture of time, place, individuals, conditions, and their causes become the subject of either admiration or reproach. These admiration or reproach are not innate to those .events, rather they depend on the sweet or bitter events in which they occur

The sentences which, either in this letter or sermons ١٣,١۴ of Nahjol Balagha concerning the reproach of women or concerning Basrah and its

.people issued by Imam Ali (s) are based on this basis

:When Aa'isha (the Prophet's wife), in contrast to God's commandment

"وَقَرْنَ فِی بُیُوتِکُنَّ "[۹۱۴]

And stay in your Houses", and disregarding the Prophet's prohibition for the" vengeance for bloodshed of Othman, with the cooperation of Talha, Zobayr and others, went to Basrah and created the war of al-Jamal and caused the death of many thousands of Moslems and Saffeen and Nahrawan were its natural offshoots, .Imam Ali (s) blamed women, Basrah and its people

either women are defective or mean, nor is Basrah a filthy environment, nor are itsآ .population away from God's benevolence

It was that bitter event of al-Jamal war which caused all these reproach. By passing that juncture, all these blames were forgotten since there were great women, like Khadijeh, az-Zahra', Zeinab and Sekineh bint al-Hossein and more than three thousand pious and God believing women whose names appear in the book "A'lam Al-Nesaa'". At our own time, too, history will never forget the Martyress Bintol Hoda as-[Sadr.[۹۱۵

Thus, Imam Ali (s) does not wish to condemn consulting with women; neither does he want women to stay at home. He does not consider all women lacking in faith and wisdom. Rather, because of al-Jamal war, Imam Ali (s) blames any woman who goes beyond her limits and becomes a puppet in the hands of the others for their dirty objectives. As it is proven somewhere, except for certain managerial key-positions, other jobs are good for women. Consulting with learned women is not forbidden by .(Imam Ali (s

"اِیَّاکَ وَمُشَاوَرَهَ

النِّساءِ اِلاّ مَن جُرِّبَت بِكَمالِ عَقْلٍ"

[Avoid consulting with women, except with a woman whose wisdom is proved"[۹۱۶"

The Third Explanation

Men and women are different in their bodily make-up both physically and mentally. They are created for two different sets of tasks and responsibilities.

Dignity, firmness, strength, pride and wisdom have prepared men for struggle against nature and for providing the family with their needs and their guidance. On the contrary, women's delicacy, and emotions have prepared them for being spouses for pregnancy, breast feeding, nurturing children and managing the house, and the like.

On the basis of this philosophy, Islam considers men and women of the same kind and genre and of equal rights, but would not consider both of them to have identical rights. [[۹۱۷

It is because of these characteristics that some tasks are on the men's shoulders and jobs such as judgment, society leadership and military commanding are not suggested for women. There are some tasks, however, which are women's responsibilities such as the guardianship of male children up to two years and that of female children up to seven years, the permission to use gold and silk as ornaments, becoming religiously responsible (mokallaf) (= one who has reached the age of maturity) in the ninth year of age; whereas men reach this stage at sixteen years of age.[۹۱۸]

Based on such issues women are not supposed to partake in holy wars, their expenditures are the responsibility of men; their share of inheritance is half of that of men's, the witness of two of them equals to one man's.

Among the moral recommendations done by Imam Ali (s) both in this letter and elsewhere are for women to stay home, to carry out Islamic dressing code (hijab), not .to accept women's interference and not to obey them

Mortaza Motahhari, the great Islamic scholar, talking about women's observance of hijab and their not mingling with men, writes: Imam Ali (s) suggests to his son, Imam :Hasan al-Mojtaba (s) in the following manner

"واكفُف عَلَيهِنَّ مِن اَبصارِهِنَّ بِحِجابِكَ اِيَّاهُنَّ فَاِنَّ شِدَّةَ الحِجابِ اَبْقَى عَلَيهِنَّ وَلَيسَ خُرُوجُهُنَّ بِاَشَدَّ مِن اِدخالِكَ عَلَيهِنَّ مَن لا يُوثَقُ بِهِ عَلَيهِنَّ وَاِن استَطَعتَ اَن لا يَعرِفْنَ غَيرَكَ فَافعَل "

As far as possible, behave in such a way that not to let your woman have any" .connection with stranger men. Nothing better than home protects a woman

In the same way that women's leaving home and having connections with men is" dangerous, asking men to come to your house, too, is hazardous. If you can, do ".something that your wife knows you and only you

.This is just a moral and ethical recommendation, however

The Islamic scholars look at it just as an ethical suggestion. If it were for the scholars we would interpret this suggestion as the confinement of women to their homes. However, the reason why the jurisprudents have not issued any fatwa or Islamic verdict on this topic is because of other precise reasoning found in the Qur'anic verses, traditions and the behaviors of the Infallible. These sentences, thus, have .etical values, and not jurisprudential significance

What the jurisprudents understand from such sentences is that these sentences

take care of spiritual and mental truth behind the relation of man and women. Doubtlessly these sentences disclose a truth that the relation of a woman and a stranger is a dangerous one. What Islam recommends is that so far as possible, the assembly of men and women should not be mixed. Our society today witnesses the hazards of this mixing of men and women. Why should women carry out their activities shoulder by shoulder with men? The effect of this association is that one ignores the work and concentrates on the partner and sometimes the result of this [shoulder by shoulder job is arm-in-arm relation.[۹۱۹

The last Explanation and the conclusion

As the Holy Qur’an teaches us: "O people! Be Careful of your duty to your Lord, who created you from a single being and created its mate of the same kind"; [Qur’an ۴:۱] "O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful of his duty, [Qur’an ۴۹:۱۳]; Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life and we will most certainly give them their reward for the best of what .[they did [Qur’an ۱۶:۹۷

Thus, neither is the nature of a woman nasty nor is a man's nature honorable. Both share divine assets; and both have the capacity to be good. It is up to

them to try their best, either entering the lowest of low or more astray than the beasts![920]

Noah's and Lut's wives betrayed them, Zoleikha sent Yusuf to the bottom of a well and Ghottam helped Ibne Moljam to assassinate Imam Ali (s). Compared to these crimes, the crimes of Nimrud, Pharaoh, Abi Lahab, Abu Jahl, Chengiz, Nero, Attilq, Hajjaj, Saddam and the like were the most viscious ones in the world, more than that of women.

Thus, the first interpretation stems from the era of ignorance and is in contrast with the explicit teachings of the Qur'an and Hadith.[921]

The undoubtable fact, however, is this: As it was already said, men and women enjoy their specific body build-up, both physically and mentally. This variation of creation separates them in carrying out their duties: strength, determination, judgement, leadership, descisiveness are of men; while, family guardianship, lactation, house management and child education are that of women. In this division of tasks priority is given to neither side. This is in harmony with the axiom that we expect lions to attack and the deer to run.

The rationale behind some of the interpretations done over Imam Ali's and other infallible imams' words is that women are deprived of some material rights compared with men; some of them are agents for temptation. The philosophy behind these interpretations is this: due to her delicate nature, a woman is more deceived than a man; she can express her beliefs less then men. Because of her charm, heart-stealing nature, she may cause the corruption of her

physical and mental differences with men, she has not been able to have similar rights with men: one has become the house keeper, the other one has become the family superviser; one receives the marriage-portion, the other one becomes the payer of the marriage-portion; one has become the initiator of divorce, the other one lacks .such a power

These factors which led to the disasterous events in the Jamal war forced Imam Ali (s) to emphasize these weak points already referred to and warned both men and women that if these factors and philosophies are not used properly, the repetition of Jamal's events is inevitable. Therefore, care should be taken to properly use these differences between the men's and women's physical and emotional states. Women should not be used against their creation philosophy. People should be alert not to be slaces in the hands of the coquettishness of certain women. She is created as a good-.smelling herb, not as a hero for political, military or social struggles

This explanation can be a synopsis of all the views offered above. If there were not such physical and emotional differences between men and women, then Imam Ali (s) would never, only because of the misbehavior of certain women, initiate emphasizing on their differences with men concerning matters such as women's less share in wisdom or faith or their lack of capacity in becoming heroes or that their biting is as sweet as spider's biting[۹۲۲] or that women are the greatest conspirators, or that they should not be consulted because

of their lack of capacity, and their weakness in their decision-making, or that they should be home-stayers. Rather, it is clear that[٩٢٣] Imam Ali (s) is not among those individuals who revenge just because of the disloyalty of one woman (namely, .(Aa’isha

What he does is to warn women not to be puppets in the hands of others. And what he :intends is to warn women not to exceed their limits

"وَلا تُمَلِّكِ المَرأةَ مِن اَمرِهَا مَا جَاوَزَ نَفسَـهَا فَإنَّ المَرأةَ رَيحَانَةٌ وَلَيسَت بِقَهْرَمَانه وَلا تَعْدُ بِكَرامَتِهَا نَفْسَـهَا وَلا تُطْمِعَها فى اَن تَشْـفَعَ لِغَيرِهَا"

Do not entrust a woman with a task which is beyond her power; this is because a" woman is as delicate as a flower, she is not a hero. In respecting her do not go too far. Do not treat her in such a way to embold her to interfere with your discipline over her. In that case, firstly, you have ruined her magnanimity and her hereafter; secondly, [everybody is to suffer and corruption and darkness would be widespread.”[٩٢٤

Avoid Being Suspicious Towards Women

One of the factors leading to family feuds is the improper jealousy of men towards their wives. Due to their extreme love towards their wives, some men sometimes will not let their wives leave their homes; they want to imprison their wives; not to have relations even with the relatives. These men are too much critical in their wives' ornamentation, clothing, and behaviors. This kind of suspicion makes women to rebel. They would erroneously assume that since they are suspects of corruption, in spite of

the fact that they are innocent, it is better for them to go astray: this will lead to the disintegration of the family. That is why Imam Ali (s) says: “Do not show jealousy and suspicion in the wrong situations. This will lead the honest women in the direction of ".dishonesty

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"وَاجْعَلْ لِكُلِّ اِنسَانٍ مِنْ خَدَمِكَ عَمَلاً تَأخُذُهُ بِهِ، فَاِنَّهُ اَحْرى اَلّا يَتواكَلُوا فى خِدْمَتِكَ واَكْرِم عَشِيرَتَكَ فَاِنَّهُم جَناحَكَ الّذِى بِهِ تَطِيرُ وَاَصلَكَ الَّذى اِلَيهِ تَصِيرُ وَيَدَكَ الَّتى بِها تَصُولُ اِسْتَودِعِ الله دِينَكَ ودُنْيَاكَ وَاَسْألُهُ خَيْرَ القَضَاءِ لَكَ فى العَاجِلَهِ وَالآجِلَهِ وَالدُّنيا وَالآخِرَهِ وَالسَّلامُ"

Appoint for each of your servants a specific task so that he will be responsible to" carry it out. This makes them to recognize their responsibilities and not to shun their tasks. Respect your relatives because they are your wings through which you can fly; they are your roots to which you can return; they are your hands and power through which you may fight your enemies. I hope God may protect your faith and your life here in this world. I ask Him to offer you the best fate both now and in future, both in .this world and in the hereafter. May God bless you

Description

In this portion of Imam Ali's honorable letter, which is the end portion of his letter, :Imam Ali (s) pinpoints three issues which are dealt with here

:Division of Responsibilities.۱

Basically in any organized society, management forces us to appoint each person for a specific task. In such managements, the manager only supervises the activities of the workers

to see if the tasks are carried out properly. Or else there would not be any stimulation .for innovations and chaos will reign over such societies

It is for this reason that in the sacred faith of Islam for each motion there is a task appointed to the believers and the imam is responsible to see that these tasks are .carried out

Based on this belief, Islam contends that if there were only two persons on the earth, one of them should be either a prophet or an imam so that he could establish the tasks for the other one and see that they were acted out. For this reason, the Great :Prophet of Islam says

"اِذا كَانَ ثَلاثَهٌ فی سَفَرٍ فَلیُؤمِّروا اَحَدَهُم "[۹۲۵]

".If there were three persons traveling together, one should be the boss"

In the Islamic management system, it is the task of the Islamic managers to appoint the tasks and responsibilities and to supervise them. We can see a part of this system in Imam Ali's letter to Malik Ashtar in the letter ۵۳ of Nahjol Balagha. However, for [more details we should refer to the books concerned.[۹۲۶

On the basis of this philosophy, in this letter, Imam Ali (s) orders his son: "Appoint for each of your servants a specific task so that he will be responsible to carry it out ".properly. This forces them not to shun their responsibilities

:Respect Your Relatives .۲

Although in Islam there is no place for unfounded tribal and family prejudices and the piety is the foundation of values and "being loved by

Allah"[٩٢٧] is the criterion for closeness to God, respecting relatives is among ethical principles. Islam believes that the relatives, if not in contrast with the truth and rightousness, and even if being ill-mannered, should be respected. Here one tradition :is presented as a proof

"عَن الجَهَم بن حَمِيد قَالَ: قُلتُ لابی عبدالله علیه السلام: يَكُونُ لِيَ القَرَابَهُ عَلی غَيرِ امری أَلَهُم عَلَيَّ حَقٌّ؟ قال: نَعم، حَقُّ الرَحِمِ لا يَقْطَعُهُ شَيئٌ وإذا كَانُوا عَلی أَمرِكَ كَانَ لَهُم حَقّانِ: حَقُّ الرَحِمِ وحَقُّ الإسلامِ"

Jahm Ibn Hamid says: I told Imam Sadiq (s): I have a family who do not believe in" what I believe. Do they have a right upon me? Imam Sadiq (s) replied: yes, nothing can demolish the family's rights. If they believe in your faith, then they have two rights [upon you; the family right and the Islamic right"[٩٢٨

After reporting this tradition, al-Majlesi explains: “This implies that infidelity does not abolish the kinship right and this meaning is not in contrast with the verse ٢٢ of sura of :[Mujadilah [The pleading one

"لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ"

You shall not find a people who believe in Allah and the latter day befriending those" who act in opposition to Allah and His apostle, even though they were their own fathers, or their sons, or their brothers or their kinsfolk," because as Majlesi confirms the love referred to in this verse he either refers to hearty love, which is not related to ,superficial associations

anyway, or to showing animosity towards faith, in which case having association with [them will cause the wrong to defeat the right.[۹۲۹

Based on this ethical principle, Imam Ali (s) orders his son: "Respect your relatives." :Then he tells us the philosophy of this work

.Relatives are your wings through which you can fly (۱)

.They are your roots to which you may return (۲)

.They are your hands and power through which you may attack your enemies (۳)

:I ask God to protect you and I wish you a happy life .۳

It is a good custom for the writer to wish good luck for his readers at the end of his book. Imam Ali (s), too, based on this principle, asks God to protect his son, both here :and in the Hereafter and wishes him the best of luck

"اَسْتَودِعُ دِینَکَ وَدُنیاکَ"

."I entrust your faith and life with Allah"

Unfortunately, in some versions of Nahjol Balagha, this phrase is reordered as imperative. However, these words are used and read in the statement and in the .supplication forms

On the basis of this wrong punctuation (vowel changing), some of Nahjol Balagha interpreters are under this wrong punctuation and have erroneously interpreted these words as imperatives, rather than as supplication and statement. They have written, for instance: "Deposit your faith and world to God and ask Him for better ".future

Lahijan, ۲۵th of Farvardin ۱۳۷۱, Tenth of Shawwal ۱۴۱۲, Zainol Abedin Qorbani

Some of The works of the writer

.Towards the Eternal Life .۱

۲. Islam and the Human Rights.

۳. The Reasons for the Rise of Islam and The Fall of the Moslems.

۴.

.The History of the Islamic Culture and Civilization

.A Discussion of Determinism and Free Will .۵

.The Philosophy of Man's Creation .۶

.The Science of Hadith and its role of the ecognition and purification of Traditions .۷

.The Worst Disease of the twentieth century .۸

.The Translation of Al-Qadir .۹

.The Translation of Al-Qadir Volume ۱۰ .۱۰

endnote

۱-۹۰

On the letters and treatises of the Great Imams, peace be upon Them, see the .[۱] book called "Maaden Al-Hekmah fi makatib Al-A'emme, peace be upon them, written by Mohammad Ibn-Almohsen Al-Kashani, the son of Feiz Kashani, published by Vaziei .publication, in two Volumes

In our future disscusions we will see that the basics for ethics are different in the .[۲] views of the western scholars. What we say here are the beliefs of the Islamic .scholars

.Raqeb's Mofradat, under the term kholq P ۱۵۸ [۳]

.Qerar and Dorar Vol ۷ P ۹۵, Vol ۳ P ۳۸۲.[۴]

.Teharat Al-Eraq is juxtaposed to Molla Sadra's "Mabda'wa Mead". P ۳۸۵. [۵]

But as we will later see some consider one's deeds and daings as ethics taking no. [۶] account of the constant kholq. They think these constant traits are not among good .deeds since they are done by habit

It is true that those temperaments which have taken habitual form usually act .[۷]

without thinking, But it is not the case that they are beyond human option, A man can stop performing such deeds when he decides to. Thus Amir (al-Mo'mineen) (s) has emphasized on the one hand the abandonment of bad habits saying, "Control yourself by abandoning habits; struggle with your

.wishes", and has considered this abandonment as a sort of prayer, on the other hand

The eleventh Imam, Asgari (al-Askari)(s) has said, "It is a miracle that an ignorant . [۸] .(man could abandon his habits." (Tohaf Al-Oghul, p ۴۸۹

Concerning refer to "Determinism and free will", written by the present author and .[۹] .Haj Molla Hadi Sabzvari's Mansume, P ۱۷۴

Napoleon entered the conference at Paris earlier than the others to be saluted by .[۱۰] them. The king of Russia did not salute him. This action led to the destruction of Russia. The French army died of cold there, too. Later Napoleon was banished to the Island of Saint Hellene. He had to stay there for six years, dying there because of .(stomach ulcer and for his longing for his family (Qeble Islam

.Qur'an ۹۱:۹ . [۱۱]

.Qur'an ۶۸:۴ . [۱۲]

.The ways of life, PP ۶-۷ . [۱۳]

.Behar. Vol. ۷۱, P ۳۸۳ . [۱۴]

.Tohaf Al-Oqul P۲۲۴ . [۱۵]

.Maani Al-Akhbar P ۲۵۳ . [۱۶]

.Behar, Vol ۶۴ P۳۶۸ . [۱۷]

.Sahifeh Sajjadieh, The prayer of Makarem Al-Akhlagh the ۲۰th prayer, P ۱۳۳ . [۱۸]

.Osul Kafi, Vol ۲ P ۵۶ .[۱۹]

.Mohjat Al-Beyza Vol ۴ P ۱۲۱ .[۲۰]

Dastur Al- Akhlaq Fi Al-Qur'an, P ۵۶۶ taken from the erudite book called . [۲۱] "Philosophical discourse- ethics from the viewpoints of co-existence and human .values" this issue is important and we have made best of it

[۲۲] . Behar Vol ۷۸ P ۶۹.

[۲۳] . Osul Kafi, Vol ۲ P ۵۶.

[۲۴]. Qur’an ۱۶: ۶۸.

[۲۵]. Qur’an ۲۰:۴۹-۵۰.

[۲۶] . Qur’an, ۳: ۱۶۴.

[۲۷] . Qur’an ۸:۲۴.

[۲۸] . In this regard, refer

to the following sources: The religious sense or the fourth dimension of the human soul; Farhangname, Vol. ۸, P. ۷۳۸; Ayatollah Motaheri's "Book on Education and ".Innateness

[۲۹] . Qur’an, ۳۰:۳۰.

[۳۰] . Qur'an ۱۶:۷۸.

[۳۱] . The principles and methods of Education in Islam, P ۳۰.

[۳۲] . Qur'an ۱۱:۵۶.

[۳۳]. Qur'an ۷۶:۳.

[۳۴]. Tohafol Oqul P ۳۸۶.

[۳۵] . Regarding the rational or religious nature of some acts, refer to the book called "the basis of faith" by Molla Abdol Razaq Lahiji, PP ۵۹-۶۲ and the book called Rational Goodness and Badness, lectures given by Jaafar Sobhani.

[۳۶] . Regarding this refer to Islam and human Rights PP۱۳-۳۵.

[۳۷] .Qur’an ۱۶:۷۸, And Allah has brought you forth from the wombs of your mothers – you did not know anything – and He gave you hearing and sight and hearts that you may give thanks.

[۳۸]. Qur'an ۲:۱۵۱.

[۳۹]. Qur'an ۶۲:۲.

[۴۰]. Qur'an ۲:۱۲۸.

[۴۱]. Tafsir Nemuneh, Vol ۱, P ۳۳۴.

[۴۲] The Bases of philosophy (Mabani-e falsafe) p ۳۷۴.

The philosophy of ethics, pp ۶۲-۶۸.

.The rational goodness and badness p ۱۲۵

.Seyr-e Hekma in Europe. Vol ۳ P۱۳۱ [۴۳]

Philosophy of Ethics, PP ۴۰-۴۶. Lessons of the Philosophy of Ethics PP ۷۰-۷۳; The .[۴۴]
.Bases of philosophy PP ۳۸۰-۳۸۲

.The Bases of philosophy, P ۳۸۵ .[۴۵]

Refer to Neraqi's Jameos'adat, Vol ۱, P ۶۶; Akhlaq Naseri chapters ۳-۸; Seir Hekma .[۴۶]
.dar Europa, Vol ۱

.Qur'an ۱۷:۸۵ .[۴۷]

.Lectures in Ethical philosophy P ۱۱۶. [۴۸]

.Qur'an ۹۱:۸ . [۴۹]

.Qur'an ۷۵:۲ . [۵۰]

.Tohanfol Oqul, P۲۷۸ .[۵۱]

.Nahjol Balagha, latter ۳۱ .[۵۲]

.Refer to the book called Islam and Human Rights written by me, P۲۰ .[۵۳]

Ostad Mtahhari, The .[۵۴]

.philosophy of ethics, P۸۲. Lectures of the philosophy of ethics, P۹۲

[۵۵]. The philosophy of Ethics PP ۴۵-۵۲. Education in Islam PP ۳-۷۲.

[۵۶]. Qur'an ۱۶:۹۰

[۵۷]. Qur'an ۲۱:۷۳.

[۵۸]. Tafsir Almizan, Vol ۴, P ۳۰۵; the philosophy of Ethics P ۵۵.

[۵۹]. Education in Islam P ۷۴.

[۶۰]. The Bases of philosophy P ۳۷۷, Lectures of the philosophy of Ethics PP ۶۸-۷۰.

[۶۱]. Education in Islam P ۷۶.

[۶۲]. Freud assigns three characteristics to man: "He" which is related to organic pleasures; "I" which controls "He" and the superego "I", which is a person's ethical chastity.

[۶۳]. Freud's psychology P ۴۶.

[۶۴]. Freud's psychology P ۴۶.

[۶۵]. Freud's ideas.

[۶۶]. In this regard refer to the philosophy of Ethics; lectureson the philosophy of Ethics; the pseudo – philosophers; the marxsist dialectic methods; lessons on marxism; the government of justice after communism; communism and Democracy; An Evaluation of marxism; Going Astray; An Analysis on marx; society and History from the viewpoint of Qur'an; A critic on Marxism; Histioy and society; the Gorbachef USSR.

[۶۷]. Return to P ۱۶

[۶۸]. Education in Islam PP ۹۶-۹۷.

[۶۹]. Regarding this refer to ostad Motahari's Existentialism and the philosophy of

Ethics, PP ۹۹-۱۰۰.

[۷۰]. Jomhuri Islami, Newspaper ۸/۷/۱۳۶۰.

[۷۱]. See the biggest disease of the twentieth century; social calamities of our time; the time of Automation; the phase of the western civilization.

[۷۲]. Annahaya Vol ۳, P ۴۷۵.

[۷۳]. Safinat Al-Behar Vol ۲, the item fetr.

[۷۴]. Qur’an ۳۰:۳۰.

[۷۵]. Refer to the following: Mohjatol beiza, Ehya Al olum, jamaol sa'adat, Behar, Wasael, Wafi, The Educational principles in Islam, the principles and philosophy of education, Islamic Education, Ethics from the

.view of human values and co-existence, A second glimpse at the Islamic Education

[۷۶]. Among them is Seyyid Ibn tavus' Kashf Almohajjat le themara Almohajja. He wrote it to his son. Also Allama Helli wrote a will to his son fakhrol Mohagnghin this will pooear at the and of Volume ۴ of Izahol-fawaed. Also there are othe samples at the tenth chapter of Seyyid Ibn Tavus's book. At our time, one such example is Imam .khomeyni's political and religious will written to his beloved son

[۷۷]. Seffein is located to the west of Euphrates. In safar ۳۷ AH there was a fiqht between Imam Ali's army and the army of Moavieh at this place. Seventy thousand men were killed from both sides. Among them were Ammar yaser and oveis .(Mo'jamol boldan Vol ۴, P ۴۱۴

[۷۸]. Kashfol Mohajaje le themarat Al Mohajja P ۱۵۷. Ta'sis Al shieh P ۴۰۴.

[۷۹]. Loc Cit.

[۸۰]. And some think he has written it for his son Hanifeh, but most scholars do not .accept this

[۸۱]. On the documents of this trentise refer to Masader Nahjol Balagha by Seyyid Abdozahra, Vol ۳, PP۳۰۷-۳۱۲; Research me thuds in the documents of Nahjol Balagha .by mohammad Dashti, Vol ۴, PP۲۱۸-۳۲۰

[۸۲]. Refer to Alqader, Vol ۴; Alzory'a Vol ۱۴, masader Nahjol Balagha Vol ۱, Recojnition ;of Najol Balagha Vol ۲

[۸۳]. The Description of Nahjol Balagha by Ibn Meytham Vol ۵, P ۳. The Description of .Nahjol Balagha, Vol ۴, P ۲۷

[۸۴]. Behar, Vol ۶۱, P ۷۸.

[۸۵]. Qur’an ۵۵:۲۶-۲۷.

[۸۶]. There are different ideas on the interpretation of this verse,

.however, For further information refer to Almzan, Vol ۱۶, pp ۹۲-۹۷

[۸۷]. Qur'an ۳۱:۲۰.

[۸۸]. Qur'an ۳۵:۱۵.

[۸۹]. Qur'an ۲۲:۵.

[۹۰]. Safinatol behar, Vol ۲, P ۲۵۸.

۹۱-۲۲۰

[۹۱]. Qerrarolhekam Amdi Vol ۷, p ۲۹۶.

[۹۲]. Index of Qerarolhekam Amdi, Vol ۷, p ۲۹۶.

[۹۳]. Mafatih aljenan p ۸۰۰.

[۹۴]. Sefinatol behar Vol ۳, p ۲۵۷.

[۹۵]. Index of Qerarolhekam Amdi, p ۲۷۷.

[۹۶]. Qur'an ۳۵:۱۵.

[۹۷]. Qur'an ۶۷:۳.

[۹۸]. Qur'an ۴۴:۳۸.

[۹۹]. Qur'an ۳۸:۲۷.

[۱۰۰]. Qur'an ۵۱:۲۰-۲۱.

[۱۰۱]. Qur'an ۹۱:۱-۷.

[۱۰۲]. Qerarolhekam Amdy, Vol. ۳, p. ۳۹۵.

[۱۰۳]. Qur'an ۳۰:۳۰.

[۱۰۴]. Qur'an ۱۰:۷.

[۱۰۵]. Qur’an ۹:۲۴.

[۱۰۶]. Qur’an ۱۸:۴۶.

[۱۰۷]. Qur’an ۵۳:۳۰.

[۱۰۸]. Nahjol Balagha, Sermon ۳۲.

[۱۰۹]. Nahjol Balagha, Sermon ۲۱۴.

[۱۱۰]. Nahjol Balagha, Sermon ۱۹۴.

[۱۱۱]. For this issue refer to “The reasons behind Islam Development and Moslems’ deterioration”, the discussion on Moslems, pleasure-seekings, pp ۳۷۵-۴۲۰.

[۱۱۲]. Qur’an ۱۷:۱۶.

[۱۱۳]. حبُّ الدنیا راسُ کلِّ خطیئه An extreme attachment to this world is heading for all sorts of wrong-doings.

[۱۱۴]. Refer to Motahari's two erudite works: A survey in nahjol Balagha and Twenty lectutres.

[۱۱۵]. Nahjol Balagha, Hekma ۱۳۰.

[۱۱۶]. NahjoBalagha, Sermon ۱۸۲.

[۱۱۷]. Nahjol Balagha, Sermon ۲۰۴.

[۱۱۸]. Sefinatol Behar, Vol ۱, P ۳۰, item Amal (desire).

[۱۱۹]. Sefinatol Behar, Vol ۱, P ۳۰, item Amal (desire).

[۱۲۰]. Nahjolbalaga, Sermon ۴۲.

[۱۲۱]. kashkul of sheikh Behaee, P ۳۳; Nahjolbalaga, Hekamat, P ۳۳۶.

[۱۲۲]. Some of the expositors of Nahjolbalaga, assuming that the word “desire” is not

appropriate for an innocent Imam, relegate these words to the caliphate. But this is not necessary. Imam (s) in this treatise wants to depict the duties of one ordinary father and son and not the duties of an innocent father or an innocent son (Nahjol-balaga, Ibn Abi Al-Hadid, Old print,

.Vol ۴. p ۲۷

[۱۲۳]. Sefinatol Behar, Vol ۱, p ۳۰, the tem Amal (desire).

[۱۲۴]. Qur’an ۹۰:۴.

[۱۲۵]. Nahjol Balagha Hekma's ۴۵۴.

[۱۲۶]. Nafsol Mahmum p ۱۰۶.

[۱۲۷]. Qur’an ۲:۸۶.

[۱۲۸]. Qur’an ۳:۱۸۵.

[۱۲۹]. Qur’an ۲۴:۳۹.

[۱۳۰]. Nahjol Balagha Hekma ۱۰۹.

[۱۳۱]. Qerar and Dorrar Amdy, Vol ۵. p ۱۸۰.

[۱۳۲]. Qur’an ۹:۱۱۱.

[۱۳۳]. Qur’an ۲:۲۰۷.

[۱۳۴]. Nahjol Balagha, Sermon ۳۲.

[۱۳۵]. Qerar, Dorar Amdy, Vol ۲. P ۵۶۹.

[۱۳۶]. Qerar, Dorar Amdy, Vol. ۳. P. ۵۷.

[۱۳۷]. Wherevere you are, the death will overtake you, though you are in lofty towers. [[Qur’an ۴: ۷۸]].

[۱۳۸]. Every soul shall taste of death [Qur’an ۳:۱۸۵].

[۱۳۹]. Farid and Jodei' Encyclopedia, Vol ۱. P ۹۵.

[۱۴۰]. Qur’an ۷:۱۲۸.

[۱۴۱]. Qerar and Dorar Amdy, Vol ۱. P ۲۱۴.

[۱۴۲]. Nafsol Mahmum.

[۱۴۳]. Safinatol Behar, Vol ۱. P ۲۴۹.

[۱۴۴]. Ibid

[۱۴۵]. Behar Vol ۲ P ۷۲.

[۱۴۶]. Behar Vol ۹۶ P ۲۸.

[۱۴۷]. Safinatol Behar, Vol ۱. P ۲۴۹.

[۱۴۸]. Op Cit.

[۱۴۹]. Qerar and Dorar Amady, Vol ۵. P ۴۲۴.

[۱۵۰]. Norol Thakalain Vol ۳ P ۱۸۸.

[۱۵۱]. Qerar al hekam Amdi, Vol ۲ P ۴۱۲.

[۱۵۲].Qur'an ۱۲:۵۳.

[۱۵۳]. Tohaful Uqul P ۱۷۳.

[۱۵۴]. Qur'an ۳۸:۸۲.

[۱۵۵]. Qur'an ۲:۱۲۴.

[۱۵۶]. In writing these notes, I have used Ibn Abi Al-Hadid Nahjol Balagha, Vol ۴. P ۲۹. and Ibn Meysam Vol ۵. pp۵-۷.

[۱۵۷]. Qerarol hekam Amdy, Vol ۲. P ۵۹۷.

[۱۵۸]. Qerarol hekam.

[۱۵۹]. Behar Vol ۷۷ P ۳۷۴.

[۱۶۰]. Nahjol Balagha, Sermon ۲۲۱.

[۱۶۱]. Nahjol Balagha, Sermon ۱۹۸.

[۱۶۲]. Qur’an ۸:۲۹.

[۱۶۳]. Ousaf Al-ashraf, knaje, P ۱۵; Refer to the Treatise of Bahrol olum's seyrosoluk P ۲۲-۲۳.

[۱۶۴]. Osul kafi, Vol ۲ P ۱۶.

[۱۶۵]. Qur’an ۶۵:۳-۵.

[۱۶۶]. Beharol Anwar, Vol ۷۱ P ۲۱۹.

[۱۶۷]. Beharol Anwar, Vol ۱۷ P ۱۷۳.

[۱۶۸]. O you believe! Remember Allah, remembering freqvently And glorify Him

morning and evening] [Qur'an ۳۳: ۴۱-۴۲].

[۱۶۹]. Qur'an ۲۹:۴۵ [And certainly the remember of Allah is of Allah the greatest].

[۱۷۰]. Knzol Ummal.

[۱۷۱]. Qur'an ۱۳:۲۸.

[۱۷۲]. Qur'an ۲۰:۱۲۴.

[۱۷۳]. Qur'an ۴۳:۳۶.

[۱۷۴]. Qur'an ۵۹:۱۹.

[۱۷۵]. Qur'an ۹:۶۷.

[۱۷۶]. Mizan Al-Hekma Vol ۳, P ۴۲۹.

[۱۷۷]. Qur'an ۷۳:۱۹.

[۱۷۸]. Qur'an ۸۸:۵.

[۱۷۹]. Qur'an ۵۰:۳۶-۳۷.

[۱۸۰]. Qur'an ۲۰:۱۴.

[۱۸۱]. Qur'an ۶۳:۹.

[۱۸۲]. Qur'an ۱۵:۳.

[۱۸۳]. Qur'an ۵۸:۱۹.

[۱۸۴]. Qerarol Hekam.

[۱۸۵]. Mizan al-Hikma, Vol ۳ P ۴۲۵.

[۱۸۶]. Safinatol Behar Vol ۱ P ۴۸۴.

[۱۸۷]. Behar Vol ۹۳ P ۱۵۸.

[۱۸۸]. Qerarol Hekam.

[۱۸۹]. Qur’an ۳:۱۰۳.

[۱۹۰]. In some traditions woman, gold and wealth are described as Satan mountains.

[۱۹۱]. Tafsir safi, Vol ۱, P ۲۸۵ – Tafsir Almizan Vol ۳, PP ۳۷۸-۳۷۹.

[۱۹۲]. Sefinatol behar Vol ۱, P ۲۰۷.

[۱۹۳]. Qur’an ۱۶:۱۲۵.

[۱۹۴]. A survey in Nahjol Balagha PP ۱۹۳-۱۹۴.

[۱۹۵]. Seyyid ar-Radhiy in Nahjol Balagha, Sermon ۱۸۸ narrates that Imam Ali(s) had a friend called Homan. He was a pious. He asked Imam to describe the pious men as if he had seen them. Imam waited a few moments and stated: "O Homan, be afraid of God, and do good deeds because God likes people who are pious." But Homan was not convinced till Imam decided to enumerate the attributes of the pious men. Imam counted more than one hundred attributes for the pious men. At this juncture, Homam loudly cried and passed away. Imam, then, said: Is the effect of clear exortations over the preached ones to this degree?

[۱۹۶]. Nahjol Balagha Hekma ۱۵۰.

[۱۹۷]. Qerarol hekam Amdy Vol ۲ P ۵۰۷.

[۱۹۸]. Asrar Al-Touhid, Vol ۱, P ۲۶۶.

[۱۹۹]. Qur’an ۴:۵۸.

[۲۰۰]. Nahjol Balagha Sermon ۱۷۵.

[۲۰۱]. Beharol Anwar, Vol ۷۷, P ۱۳۷.

[۲۰۲]. Nahjol Balagha,

.Sermon ۱۸۸

.Nahjol Balagha, Sermon ۱۸۸ .[۲۰۳]

.Mizanol Hekma Vol ۱۰ P ۵۴۲ .[۲۰۴]

.Nahjol Balagha Sermon ۲۹۷ .[۲۰۵]

.Behar, Vol ۷۸, P ۴۸ .[۲۰۶]

.Qerarol hekam .[۲۰۷]

.Sonan Ibn Maje, Vol ۲, P ۱۳۱۸ .[۲۰۸]

.Qur’an ۳۴:۴۶.[۲۰۹]

.Keyhan News paper, Tuesday Tir ۱۳,۱۳۶۸ AH .[۲۱۰]

.The Description of manazel Assa'erin by Abdol Razzagh kashani P ۱۹ .[۲۱۱]

.Beharol Anwar Vol ۷۷ P ۱۱۱; Kusal Shaik Saduk P ۱۳۱ .[۲۱۲]

As we have explained in the book "towards the Eternal world" PP ۴۱۵-۴۳۰, This Hadith, like tens of other Hadiths shows that punishment and chastisement in Barzakh (interval between death and Ma'ad Resurrenction Day) and the Doom's Day is .manifested bodily and not conventionally

.Ihtijaj at-Tabarsi Vol ۱ P ۱۳۴; Kashful Ghumma vol ۱ P ۴۸۴; and others .[۲۱۳]

.Nahjol Balagha ۷۹ .[۲۱۴]

.Beharol Anwar Vol ۷۸ P ۱۲۶ .[۲۱۵]

.Behar Vol ۷۸ P ۱۶۰ .[۲۱۶]

Similar to these interpretations could be found in our poets' works, who have .[۲۱۷] :benefited from the knowledge of our Imams. Among them is the following poem

From a wiseman I asked the world status, Hd said: the world is either a dream, or a candle, ora myth; I asked him, then, why are people so enchanted by it? He replied: .they are either sleepy, or drunk or mad

[۲۱۸]. Beharol Anwar Vol ۷۸ P ۱۸۳.

[۲۱۹]. Beharol Anwar, Vol ۷۸ P ۲۶۱.

[۲۲۰]. Beharol Anwar, Vol ۷۸ P ۳۲۱.

۲۲۱-۳۲۵

[۲۲۱]. Kanzol Fawaed Karajaki, P ۱۵۲.

[۲۲۲]. Behar, Vol ۷۸ P ۳۵۸.

[۲۲۳]. Tohaful Uqol, P ۵۱۰.

[۲۲۴]. Behar, Vol ۷۸ P ۲۷۳; Tohaful Uqol, P ۴۸۸.

[۲۲۵]. Behar, Vol ۷۸ P ۳۸۰.

[۲۲۶]. Ostad Allama tabatabaee, Under verse ۱۴ of sure A'lay

The love of desires, of women and son is made" «زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنْ النِّسَاءِ وَالْبَنِينَ» Imran
.to seem fair to men." Has explained this fact in much detail

[۲۲۷]. "وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِى الدُّنْيَا حَسَنَةً وَفِى الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ أُوْلَئِكَ لَهُمْ نَصِيبٌ

مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ "

And there are some among them who way: Our lord, grant us good in this world and" good in the hereafter, and save us from the chastisement of the fire. They shall have their portion of what they have earned, and Allah is swift in reckoning." [Qur'an:۲۰۱-
.[۲۰۲

[۲۲۸]. "قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِى أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنْ الرِّزْقِ...."

Say: Who has prohibited the embe llishment of Allah which He has brought forth for"
.[His servants and the good provisions?" [Qur'an ۷:۳۲

[۲۲۹]. "فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ذَلِكَ مَبْلَغُهُمْ مِنْ الْعِلْمِ "

Therefore turn aside from him who turns his back upon Our reminder and does not"
.[desire anything but this world's life. That is their goal of knowledge" [Qur'an ۵۳:۲۹-۳۰

[۲۳۰]. Nahjol Balagha, Sermon ۲۲۴.

[۲۳۱]. Qur'an ۲۸:۷۷.

[۲۳۲]. "وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ"

.[And as for monkery, they innovated it – we did not prescribe it to them. [Qur'an ۵۷:۲۷"

[۲۳۳]. There is no monkery in Islam (Ibn Athir's Nahaga, Vol ۲, P ۲۸۰).

[۲۳۴]. Wasael Al-Shia, Vol ۳ P ۶۸.

[۲۳۵]. Wasael Al-Shia, old printing, Vol ۳, P ۶۸.

[۲۳۶]. Nahjol Balagha, Sermon ۲۰۹.

[۲۳۷]. The Qur’an describes the rejected love for world in the following manner:

"إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاهِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ

عَنْ آيَاتِنَا غَافِلُونَ أُوْلَئِکَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ".

Surely those who do not hope in Our meeting and are pleased with this world's life“ and are content with it, and those who are heedless of our communications” [Qur’an ۱۰:۷-۸].

[۲۳۸]. Nahjol Fesaha, Hadith ۱۷۱۲.

[۲۳۹]. Nahjol Balagha Hekma ۴۳۹.

[۲۴۰]. Nahjol Balagha, Sermon ۸۰.

[۲۴۱]. The Causes for the development of Islam and the fall of Moslems page ۲۹۵.

[۲۴۲]. Imam Ali (s) had prepared these pieces of endowed property by digging subterranean canals, establishing gardens and palm groces.

[۲۴۳]. The possession of these properties, their handling and their ample annual incomes indicates that piety could go hand in hand with affluence.

[۲۴۴]. Imam Ali’s (s) letter ۲۷ from Nahjol Balagha written to Mohammad Ibn Abu-Bakr.

[۲۴۵]. Kashfol Mohjat le thamarete Mohjat, PP ۱۲۳-۱۲۶; the schedule for prosperity PP ۱۵۵-۱۵۹.

[۲۴۶]. Qur’an ۵۹:۹.

[۲۴۷]. Qur’an ۷۶:۸.

[۲۴۸]. Nahjol Balagha, Sermon ۱۸۴.

[۲۴۹]. Nahjol Balagha, Sermon ۲۰۰.

[۲۵۰]. Nahjol Balagha, letter ۴۵.

[۲۵۱]. Nahjol Balagha Sermon ۳۳.

[۲۵۲]. Nahjol Balagha Hekma ۱۲۸.

[۲۵۳]. Nahjol Balagha Letter ۴۵.

[۲۵۴].Qur’an ۳:۳۹.

[۲۵۵]. Nahjol Balagha Sermon ۱۵۹.

[۲۵۶]. Ayanul Shia Vol ۱ P ۶۶۰.

[۲۵۷]. Sa’adi’s collection of literature, lyrics, P ۹۲.

[۲۵۸]. Mesbahol Sharia P ۱۹۱.

[۲۵۹]. Qur’an ۲۰:۱۳۱.

[۲۶۰]. Ousafol Ashraf, PP ۲۲-۲۳.

[۲۶۱]. Al-esharat wattanbyhat, Vol ۳, PP ۳۶۹-۳۷۰.

[۲۶۲]. In this regard, see towards the Eternal life, the section on the puzzle of spirit.

[۲۶۳]. Refer to Asfar, Almizan, Manazel Alsaerin, Molla Hadi Sabsrari's Mangume Hekma, and Feiz's Mohjatol beiza, Vol ۵.

[۲۶۴]. Mustadrak ul Wssael Vol ۲ P ۲۸۴.

[۲۶۵]. Jameul Saaddat Vol ۱ P ۱۱۹.

[۲۶۶]. Osul Kafi, Vol ۲, PP ۵۲-۵۷.

[۲۶۷]. Op cit.

[۲۶۸]. Op cit.

[۲۶۹]. Qur’an ۴۱:۵۳.

[۲۷۰]. Molla Abdol razzaq Gilamy's

.sharh mesbah Al Sharia wa meftahol haqiqa, P ۴۷۱. Beharol Anwar, Vol ۷۰, P ۱۷۹

[۲۷۱]. Osul Kafi, Vol ۲, P ۵۳.

[۲۷۲]. Osul Kafi, Vol ۲, P ۵۴. Molla Rumi, in the Volume one of Mathnawi attributes this story to Zeid Ibn Harethe, and not to Harethe Ibn Malik. Moulawi writes:

,The prophet asked Zeid

?How did you wake up, O loyal friend

He answered a believer subject to God, He asked again

?What are the signs of faith, if they have blossomed

,He answered: I was thirsty for days

,At nights I couldh't sleep because of my love

?He asked: what gifts did you bring us

.Which could be appreciated by people here

.He answered in the same way that people see the sky

.I can see the Heaven dwellers

All of them I can see like the Doom's Day

Clearly, I see both men and women

?Now tell me, shall I continue

[.Mostapha hinted to him to be silent [Mathnavi P ۹۲

[۲۷۳]. Qerarol Hekam.

[۲۷۴]. Tohafol Uqul P ۲۲.

[۲۷۵]. Behar al Anwar, Vol ۷۳ P ۱۶۷.

[۲۷۶]. Qerarol Hekam.

[۲۷۷]. Qerarol Hekam.

[۲۷۸]. Mizanol Hekma, Vol ۱۰, P ۷۸۸.

[۲۷۹]. Behar, Vol ۷۰, P ۱۸۲.

[۲۸۰]. Tohafol Uqul, P ۲۲۳.

[۲۸۱]. Qerarol Hekam.

[۲۸۲]. OP Cit.

[۲۸۳]. Beharol Anwar, Vol ۷۱, P ۱۵۲.

[۲۸۴]. Qerarol Hekam.

[۲۸۵]. OP Cit.

[۲۸۶]. OP Cit.

[۲۸۷]. OP Cit.

[۲۸۸]. Qerarol Hekam.

[۲۸۹]. OP Cit.

[۲۹۰]. "وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ"

“And when Allah made a covenant through the prophets: certainly what I have give you of Book and wisdom...”[Qur’an ۳:۸۱].

[۲۹۱]. Qur’an ۶۲:۲.

[۲۹۲]. Qur’an ۲:۲۶۹.

[۲۹۳]. Beharol Anwar, Vol ۱۴, P ۳۱۶.

[۲۹۴]. Majmaol Bahrein-Mofradat of Raqeb, Item hekam.

[۲۹۵]. Behar, Vol ۱۳, P ۴۲۳.

[۲۹۶]. Qur'an ۳۱:۱۲.

[۲۹۷].

"ادْعُ إِلَى سَبِيلِ رَبِّکَ بِالْحِکْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ وَجَادِلْهُمْ بِالَّتِی هِیَ أَحْسَنُ"

.[Call to the way of your lord with wisdom and goodly exhortation…" [Qur'an ۱۶:۱۲۵"

[۲۹۸]. Sheikh Tusi's Tabyan, Vol ۱۰, P ۴; Tafsir of Ruhol Maani, Vol ۹, P ۵۱۴; Almizan, Vol ۱۹, PP ۲۶۵-۲۷۲; Majmaol Bayan, Vol ۱۰, P ۲۸۴; Interpretation of surah Friday by Molla Sadra P ۲۱۶.

[۲۹۹]. Behar, Vol ۱ P ۲۱۶; Misbah ash-Sharia P ۵۳۵.

[۳۰۰]. Behar, Vol ۱ P ۲۱۶; Misbah ash-Sharia P ۵۳۳.

[۳۰۱]. Behar, Vol ۷۸ P ۴۱۳.

[۳۰۲]. Qerar al-Hikam.

[۳۰۳]. Qerar al-Hikam.

[۳۰۴]. Qerar al-Hikam.

[۳۰۵]. Behar, Vol ۱ P ۲۲۰.

[۳۰۶]. Behar, Vol ۱ P ۲۱۶.

[۳۰۷]. Qerar al-Hikam.

[۳۰۸]. Qerar al-Hikam.

[۳۰۹]. Op Cit.

[۳۱۰]. Qerar al-Hikam.

[۳۱۱]. Qerar al-Hikam.

[۳۱۲]. Qerar al-Hikam.

[۳۱۳]. Behar, Vol ۱ P ۱۸۳.

[۳۱۴]. Qerar al-Hikam.

[۳۱۵]. Behar, Vol ۱ P ۲۰۴.

[۳۱۶]. Mizan al-Hikma, Vol ۲ P ۳۹۳.

[۳۱۷]. Behar, Vol ۷۸ P ۸۱.

[۳۱۸]. Kanzol Ommal, Vol ۱۶ P ۱۱۷.

[۳۱۹]. For this refer to Tabatabai's principles of philosophy, Motahari's Divine justice and the writer's Determinism.

[۳۲۰]. Qur'an ۸:۲۹.

[۳۲۱]. Rehanatol Adab, Vol ۱, PP ۲۶۲-۲۶۴, under the translation of Ali Ibn Mohammad Ibn Yusof Ibn Mohammad Ibn Abdol Aziz; Moajamol boldan Vol ۱, P ۴۱۵ Under the word "bost"-Goftar Mah, Vol ۱, P ۳۰.

[۳۲۲]. Behar Alanwar, Vol ۱۳, P ۴۲۶.

[۳۲۳]. Behar, Vol ۷۰ PP ۲۳۶-۲۵۵; Osul Kafi, Vol ۲ P ۸۴.

[۳۲۴]. In this case, refer to behar, Vol ۷۰, PP ۲۳۴-۲۳۷.

[۳۲۵]. Behar, Vol ۷۰ P ۲۴۹.

۳۲۶-۴۵۵

[۳۲۶]. Ehyaol Olum, Vol ۴ P ۳۲۲.

[۳۲۷]. Osul Kafi, Vol ۲ P ۱۶.

[۳۲۸]. Bahrol Olum's Seir and soluk, P ۲۳. Sohrvardi's Awares Al-Maaref, annexed to Ehya el Olum, Vol ۵, P ۱۲۱.

[۳۲۹].

.Qerarol Hekam

[۳۳۰]. Sa'adi says: Truth is a decorated house,

Whims and wishes are dangling dirt in the air;

When there is dust in the air, you may not see properly,

Although man is alert, he may not see.

And Hafiz says:

The beloved's complexion does not bear a veil,

Get rid of the dust in the air, so that you may see.

[۳۳۱]. Goftar Mah, Vol ۱ P ۲۹, From Mortaza Motahhari's lectures.

[۳۳۲]. OP Cit.

[۳۳۳]. Nahjol Balagha Sermon ۲۲۰.

[۳۳۴]. Behar, Vol ۷۷ P ۸۰.

[۳۳۵]. Behar, Vol ۷۷ P ۲۹.

[۳۳۶]. Qerar al-Hikam.

[۳۳۷]. OP Cit.

[۳۳۸]. OP Cit.

[۳۳۹]. Behar, Vol ۷۸ P ۳۷۰.

[۳۴۰]. Qerarol Hekam.

[۳۴۱]. OP Cit.

[۳۴۲]. OP Cit.

[۳۴۳]. Behar, Vol ۷۸ P۳۴.

[۳۴۴]. Altaj, Vol ۱ P ۶۴.

[۳۴۵]. Behar, Vol ۷۸ P ۱۰۵.

[۳۴۶]. Tafsir Majmaol Bayan, Vol ۸ PP ۳۱۵-۳۱۶; Beharol Anwar, Vol ۳ P ۴۲۴; Tafsir Nemone, Vol ۱۷ PP ۴۴-۴۶; Dehkhoda Loqat Name, Vol ۳۶ PP ۲۵۶-۲۶۰.

[۳۴۷]. Beharol Anwar, Vol ۱۳ P ۴۳۴.

[۳۴۸]. Behar, Vol ۱۳ P ۴۳۲.

[۳۴۹]. Behar, Vol ۱۳ P ۴۱۷.

[۳۵۰]. Behar, Vol ۱۳ P ۴۱۱.

[۳۵۱]. Behar, ۱۳ P ۴۱۲.

[۳۵۲]. Behar Al-Anwar, Vol ۱۳ P۴۱۵.

[۳۵۳]. Behar, Vol ۱۳ P۴۲۶.

[۳۵۴]. Behar, Vol. ۱۳ P. ۴۲۶- ۴۱۱-۴۱۴-۴۲۰.

[۳۵۵]. Behar, Vol. ۱۳ P. ۴۲۶- ۴۱۱-۴۱۴-۴۲۰.

[۳۵۶]. OP Cit.

[۳۵۷]. OP Cit.

[۳۵۸]. Behar, Vol. ۱۳ P. ۴۲۵.

[۳۵۹]. Behar, Vol. ۱۳ P. ۴۲۴.

[۳۶۰]. Dehkhoda Dictionary, Vol. ۳۶ P. ۲۶۰.

[۳۶۱]. OP Cit.

[۳۶۲]. OP Cit.

[۳۶۳]. Behar, Vol. ۱۳ P. ۴۱۰.

[۳۶۴]. Behar, Vol ۶ P ۱۳۷.

[۳۶۵]. Qerarol Hekam, Vol ۲ P ۲۷۰; Mizan Alhekmah, Vol ۹ P ۲۴۵.

[۳۶۶]. Mesbahol Sharia, P ۴۵۵; Behar, Vol ۶ P ۱۳۳.

[۳۶۷]. Behar, Vol ۶ P ۱۳۲.

[۳۶۸]. Behar, Vol ۶ P ۱۳۳.

[۳۶۹]. Almohajjaja Al-Beiza, Vol ۸ P

.۲۴۱

[۳۷۰]. Almohajjaja Al-Beiza, Vol ۸ P ۲۴۱.

[۳۷۱]. Mesbah Alsharia P ۴۵۷.

[۳۷۲]. Nahjol Balagha Sermon ۵.

[۳۷۳]. Qerarol Hekam.

[۳۷۴]. Mesbahol Sharia, P ۴۵۸.

[۳۷۵]. Qur'an ۳:۱۳۷.

[۳۷۶]. Qur'an ۴۰:۸۲.

[۳۷۷]. Qur'an ۴۴:۲۵-۲۹.

[۳۷۸]. "كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ"

"How many of the gardens and fountains have they left!" [Qur'an۴۴:۲۵-۲۶]

[۳۷۹]. Qur'an ۱۳:۲۴.

[۳۸۰]. Qur'an ۳۸:۶۰.

[۳۸۱]. Qur'an ۱۸:۴۹.

[۳۸۲]. Qur'an ۹۹:۷-۸.

[۳۸۳]. Sharh Nahjol Balagha by Ibn Abel Hadid Vol ۱۶ PP ۶۳-۶۴; and by Ibn Meytham, Vol. ۵ P.۱۰.

[۳۸۴]. OP Cit.

[۳۸۵]. Wasa'l Alshia, Vol ۱۸ P ۱۲۳.

[۳۸۶]. Hekmas's Nahjol Balagha ۱۱۳.

[۳۸۷]. Behar, Vol ۷۸ P ۱۹۲.

[۳۸۸]. Wasa'el Alshia Vol ۱۸ P ۱۲۹.

[۳۸۹]. Kafi, Vol ۱ P ۶۸; Wasa'el Vol ۸۱ P ۱۱۴.

[۳۹۰]. Wasa'el, Vol ۱۸ P ۱۲۲.

[۳۹۱]. The content of the first Tradition and the margine of ۵th, tradition.

[۳۹۲]. The content of the ۲nd and ۳rd traditions.

[۳۹۳]. The content to Traditions ۴,۵ and ۶.

[۳۹۴]. Is this caution compulsory or optional, is it ershadi or Moulavi, should we be cautious in all ambigious cases or in the ambigutis of Hakimiye or tahrimie. These are topics which should be studied in books on jurispru dence under "Avoidance and caution".

[۳۹۵]. Kafi, Vol ۵ P ۵۶; Wasa'el Al-Shea'a, Vol ۷ P ۳۹۵.

[۳۹۶]. "Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Mariam; this was because they disobeyed and used to exceed their limit. They used not to forbid each other the hateful things which they did; certainly evil was that which they did" [Qur'an ۵:۷۸-۷۹].

[۳۹۷]. Kafi, Vol ۵ P ۵۷.

[۳۹۸]. Kafi, Vol ۵ P ۵۹.

[۳۹۹]. Nahjol Balagha, letter

.No ۲۳

.Wasa'el Al-Shia', Vol ۱۱ P ۴۱۱ .[۴۰۰]

.OP Cit .[۴۰۱]

.OP Cit P ۴۱۰ .[۴۰۲]

.Al-Kafi, Vol ۵ P ۵۶ .[۴۰۳]

.Wasa'el Vol ۱۱ P ۴۰۵; Hekma's Nahjol Balagha ۳۷۳ .[۴۰۴]

.Wasa'el Vol ۱۱ P ۴۰۶; Hekma's Nahjol Balagha ۳۷۴ .[۴۰۵]

.Mostadrak Al-wasa'el Vol ۲ P ۳۶۱; Ehyao'l olum vol ۲ P ۳۰۹ .[۴۰۶]

.Kafi Vol ۵ P ۵۴ .[۴۰۷]

.Hekma's Nahjol Balagha ۳۷۴ .[۴۰۸]

.Al-Qadir; Vol ۸ P ۳۰۶ .[۴۰۹]

.Tabari History, Vol ۷ P ۳۰۰ .[۴۱۰]

.Nafsol Mahmum, P ۳۴ .[۴۱۱]

Concerning this refer to Feqnol velaya, by Montazari, Vol ۲ and to walqawa'ed .[۴۱۲]
.Alfaqih, Makarem Vol ۳

.Nahjol Balagha, Letter No ۴۷ .[۴۱۳]

.Behar, Vol ۱۹ P ۱۸۲ .[۴۱۴]

.Qerarol Hekam .[۴۱۵]

.Osul Kafi, Vol ۱ P ۳۲; Wafi, Vol ۱ P ۳۷. Shafi, P ۲۱ .[۴۱۶]

This tradition is interpreted in some other forms, as well. For further information, .[۴۱۷]
.refer to the History of Islamic culture and civilization, by this writer, P ۵۵

[۴۱۸]. As Majlesi and others have explained: by Faqih or jurisprudent is meant one who has insight in different dimensions of religion. (Meratol Oqul, Vol ۱ P ۱۰۰; Shafi, P ۲۱).

[۴۱۹]. Behar, Vol ۷۸ P ۳۲۱.

[۴۲۰]. Kanzol Ommal, Vol ۱۰ P ۱۳۷. Hadith ۲۸۶۹۰.

[۴۲۱]. Osul Kafi, Vol ۱ P ۳۱; Qur'an ۹:۱۲۲.

[۴۲۲]. Mohjatol Beiza, Feiz, Vol ۷ P ۱۲۶.

[۴۲۳]. Qur'an ۳۲:۲۴.

[۴۲۴]. Qur'an ۷:۱۳۷.

[۴۲۵]. Qur'an ۳:۱۲۵.

[۴۲۶]. Qur'an ۲۸:۵۴.

[۴۲۷]. Qur'an ۲۵:۷۵.

[۴۲۸]. Qur'an ۷۶:۱۱-۱۲.

[۴۲۹]. Qur'an ۱۳:۲۳-۲۴.

[۴۳۰]. Tafsir Nemuneh, Vol ۱۰ P ۱۹۳.

[۴۳۱]. Nahjol Balagha by Hekamt ۸۲.

[۴۳۲]. Osul Kafi, Vol ۲ P ۸۹.

[۴۳۳]. Kafi, Vol ۲ P ۸۹.

[۴۳۴]. Nahjol Balagha, Letter No ۴۵.

[۴۳۵]. The Description of Manazel Alsa'erin, P ۷۴.

[۴۳۶]. Qur'an ۵:۱۱.

[۴۳۷]. Behar, Vol ۶۹ P ۳۷۳.

[۴۳۸].

.Safinate Albehar, Vol ۲ P ۶۸۳; Me'raj Alsa'ada, P ۵۹۹; Jame' Alse'ada, Vol ۳ P ۲۲۳

[۴۳۹]. Osul Kafi, Vol ۲ P ۶۵.

[۴۴۰]. Osul Kafi, Vol ۲ P ۶۵.

[۴۴۱]. Qur'an ۷:۲۹.

[۴۴۲]. Osul Kafi, Vol ۲ P ۱۶.

[۴۴۳]. Shirk or idolatory has the following types: Idolatory in the essence of God, idolatory in attributes, idolatory in actions, idolatory in worshipping. A believer should avoid all of these and should not appoint any partner for God. He shou۸ld obey only the uniqve God and should ask Him for help.

[۴۴۴]. Abdoh's description of Nahjol Balagha, Vol ۳ P ۴۵.

[۴۴۵]. Ibn Meysam's Sharh Nahjol Balagha, Vol ۵ P ۱۱.

[۴۴۶]. Sahife Sajjadieh, Prayer No ۳۳.

[۴۴۷]. Wasa'el, Vol ۵ P ۲۰۷.

[۴۴۸]. For further in formation concerning Estekhara and its kinds refer to the following: Behar, Vol ۱۹ PP ۲۲۲-۲۸۸; Vesa'el, Vol ۵ PP ۲۰۴-۲۲۱, Vol ۴ P ۸۷۵; Feizol Islam's Sahife Sajjadie and Seyyid Ali khan's Shaife Sajjadie and Allame Kalbasi's AlEstekhara.

[۴۴۹]. For this, see Imam khomeyni's Kashfol Asrar, PP ۸۹-۹۷.

[۴۵۰]. Behar, Vol ۹۳ P ۲۹۸.

[۴۵۱]. In traditions, it is said suppliant could be used once or occasionally one hundred times depending on the severity of the topic at hand.

[۴۵۲]. Ibn Meysam's Description of Nahjol Balagha, Vol ۵ P ۱۲.

[۴۵۳]. Tohafol Uqul PP ۳۳۵-۳۳۶.

[۴۵۴]. Behar, Vol ۷۳ P ۳۹۱; Vol ۶ P ۱۱۹.

[۴۵۵]. OP Cit.

۴۵۶-۵۷۵

[۴۵۶]. Op Cit.

[۴۵۷]. Ibn Abi Al-Hadid's Description of Nahjol Balagha, Vol ۱۶ P ۶۷. A similar sentence is reported by Imam Ali (s) in Behar, Vol ۱ P ۳۲۴.

[۴۵۸]. OP Cit.

[۴۵۹]. Qerarol Hekam, PP ۴۲۳,۷۱۹,۶۳۰.

[۴۶۰]. Nahjol Balagha,

.Letter No ۷۸, Mostadrak, Vol ۳ P ۱۷۷

[۴۶۱]. Qerarol Hekam - Beharol Anwar, Vol ۷۷ P ۲۳۱.

[۴۶۲]. Nahjol Balagha, Letter No ۳۱.

[۴۶۳]. Ibn Athir's Al-Nehaya, Vol ۴ P ۲۴۸.

[۴۶۴]. Qerarol Hekam.

[۴۶۵]. Qerarol Hekam; Behar, Vol ۷۷ P.

[۴۶۶]. Nahjol Balagha, Letter No ۶۹.

[۴۶۷]. Nahjol Balagha, Sermon ۱۹۲.

[۴۶۸]. Sheikh Saduq's Khesal, Vol ۲ P ۳۵۰.

[۴۶۹]. Kanzol Ommal, Hadith ۳۵۳۴۰; Hekma's Nahjol Balagha ۳۹۹; Behar Vol ۷۴ P ۸۰; Behar, Vol ۷۴ P ۸۵; Kanzol Ommal Vol ۱۶ Hadith ۴۵۴۰۹ – ۴۵۴۱۱.

[۴۷۰]. Youth=) "Shabab" item ۶۸۰ Sefinatol Behar, Vol ۱ P).

[۴۷۱]. Concerning Imam Ali's Unwillingness, the translators and interpreters of Nahjol Balagha have said nothing. Some refer the Unwillingness to Imam Hassan (s) without mentioning the cause for it. There are some hints to Imam Ali's Unwillingness, however, in Ibn Abi Al-Hadid's description, Vol ۱۶ PP ۶۳-۶۹, and I Ibn Meysam's Description Vol ۵ P ۱۸.

[۴۷۲]. “Alif lam Mim Ra. These are the verses of the book; and that which is revealed to you from your lord is truth” [Thunder ۱].

[۴۷۳]. Refer to Behar, Vol ۱۵ P ۱۱۷.

[۴۷۴]. Ibn Abi Al-Hadid’s Nahjol Balagha Vol ۱۶ P ۷۱.

[۴۷۵]. Qur’an ۲:۱۷۰.

[۴۷۶]. Qur’an ۷:۱۵۷.

[۴۷۷]. Ibn Hosham's Siyara, Vol ۳ P ۴۱۲. See Islam and Human Rights for the hazards of blind imitations and Islam's struggle against them.

[۴۷۸] . For this see shahrestani's nations and safai's Elm Kalam and Molla Hadi Sabzewari's Collection.

[۴۷۹]. Mathnawi, Part ۴ P ۲.

[۴۸۰] . For the Philosophy of dualism and for the study of the fact that bad is non-existant and does not need a cause, Refer to Motahari's

.Valueable work called divine justice; and also refer to Asfar, Vol ۷ item ۸ PP ۵۵-۱۴۸

[۴۸۱]. Qur’an ۴۲:۵۳.

[۴۸۲]. Qur’an ۸۴:۶.

[۴۸۳]. Qur’an ۹۰:۴.

[۴۸۴]. Qur’an ۱۷:۸۵.

[۴۸۵]. Avicenna's Shafa.

[۴۸۶]. A Philosophical Summary of Einstein's theory, PP ۱۹-۲۰.

[۴۸۷]. The Creator of the world, PP ۲۸۲-۲۹۴.

[۴۸۸]. OP Cit.

[۴۸۹]. The Creator of the world, PP ۲۸۲-۲۹۴.

[۴۹۰]. Man, the unknown Creature, PP ۲-۴.

[۴۹۱]. Ala Etlal Al-Mazhab Al-maddi, P ۱۳۸.

[۴۹۲]. “Muhammad is not the father of any of your men, but he is the Apostle of Allah and the last of the Prophets” [Qur’an ۳۰:۴۰].

[۴۹۳]. And we have not sent you but to all the men as a bearer of good news and as a warner. [Qur’an ۳۴:۲۸]

[۴۹۴]. Surely this Qur’an guides to that which is most upright [Qur’an ۱۷:۹].

[۴۹۵]. And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers. [Qur’an ۳:۸۵]

[۴۹۶]. Ra'ed is the one who walks in front of the crowd to collect information. Qa'ed is the leader of the crowd. Sa'eq is the one who walks at the back of the crowd guiding them in the right path.

[۴۹۷]. Le'ali Al-Akhbar, P ۱۸۱.

[۴۹۸]. For the truth behind these tow reasoning, refer to books on philosophy.

[۴۹۹]. Qur'an ۲۳:۱۱۷.

[۵۰۰]. Nahjol Balagha Sermon ۵.

[۵۰۱]. Qur'an ۶۲:۶-۸.

[۵۰۲]. Mohjatol beiza', Feiz, Vol ۸ P ۲۵۸.

[۵۰۳]. OP Cit.

[۵۰۴]. Ibn Abi Al-Hadid's Description of NahjoBalagha, Vol ۱۶ P ۸۴.

[۵۰۵]. Wasa'el Al-Shi'a, Vol ۶ P ۴۴۱.

[۵۰۶]. Mohjatol Beiza'.

[۵۰۷]. Ibne Meitham's Description of Nahjol Balagha, Vol ۵ Pp ۲۸ – ۲۹.

[۵۰۸]. "If you set

apart for Allah a goodly portion, He will double it for you and forgive you; and Allah is the Multiplier of rewards, forbearing".[Qur'an ۶۴:۱۷]

[۵۰۹]. Refer to Behar, Vol ۵ – ۷- ۸.

[۵۱۰]. Man, the Unknown creature, P ۱۵۰.

[۵۱۱]. How to stop worrying, P ۲۲۷.

[۵۱۲]. How to stop worrying, P ۲۲۹.

[۵۱۳]. Osul Kafi, Vol ۲ P ۴۶۸.

[۵۱۴]. Mafatih Al-Janan, P ۸۹.

[۵۱۵]. Qur'an ۲۵:۷۷.

[۵۱۶]. Qur'an ۴۰:۶۰.

[۵۱۷]. Osul Kafi, Vol ۲ P ۴۶۸.

[۵۱۸]. Osul Kafi, Vol ۲ P ۴۶۷.

[۵۱۹]. Osul Kafi, Vol ۲ P ۴۶۷.

[۵۲۰]. Behar, Vol ۹۳ P ۳۰۲.

[۵۲۱]. Behar, Vol ۷۷ P ۱۷۳.

[۵۲۲]. Osul Kafi, Vol ۲ P ۴۷۵.

[۵۲۳]. Beharol Anwar, Vol ۹۳ P ۳۴۶.

[۵۲۴]. Behar, Vol ۹۳ P ۳۰۳.

[۵۲۵]. Qur'an ۵۰:۱۶; Qur'an ۸:۲۴.

[۵۲۶]. Qur'an ۲:۱۸۶.

[۵۲۷]. O you who believe; be careful of your duty to Allah and seek means of nearness to Him and strive hard in His way that you may be successful [Qur'an ۵:۳۵].

[۵۲۸]. [Qur'an ۲:۲۵۵]Who is he that can intercede with Him but by His permission?

[۵۲۹]. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble [Qur'an ۲۱:۲۸].

[۵۲۹]. Motahari Divine Justice; Ibn Meitham Description of Nahjol Balagha, Vol ۵ P ۳۵.

[۵۳۰]. Wasa'el Alshie', Vol ۴ P ۱۱۲۵.

[۵۳۱]. Nahjol Balagha, Hekma ۱۰۴.

[۵۳۲]. Anis Al-leyl in the description of Komeyl's Suppliant, written be Ayatollah Haj Sheikh Mohammad Reza Kalbase, P ۱۳۷.

[۵۳۳]. Behar, Vol ۹۳ P ۳۷۲.

[۵۳۴]. OP Cit ۳۷۳.

[۵۳۵]. Bdhar, Vol ۹۳ P ۳۵۸.

[۵۳۶]. Behar, Vol ۹۳ P ۳۲۱.

[۵۳۷]. Mizan Al-Hekma, Vol ۳ P ۲۶۸

.reported from Behar Vol ۹۳

[۵۳۸]. Behar, Vol ۷۸ P ۲۲۶.

[۵۳۹]. Tafsir Nemuneh, Vol ۲۰ P ۱۵۲. Safi's Interpretation Vol ۲ P ۴۹۰.

[۵۴۰]. Osul Kafi, Vol ۲ P ۵۱۱.

[۵۴۱]. Jame Alsa'adat, Vol ۳ P ۲۲۷۶. Of course such an act will not take place from Moses, who is an innocent Prophet. But the essence of the issue is acceptable as a principle.

[۵۴۲]. Qur'an ۶۶:۸.

[۵۴۳]. From the prayer ۱۵ Mafatih Aljanan, P ۱۶۱.

[۵۴۴]. Qur'an ۳۹:۵۳-۵۵.

[۵۴۵]. Refer to Almizan, Vol ۴ P ۲-۲۵۱; Refer to Tafsir Nemuneh, Vol ۳; Refer to the verses following this verse.

[۵۴۶]. Qur'an ۴:۱۷.

[۵۴۷]. Qur'an ۴:۱۸.

[۵۴۸]. Kafi, Vol ۲ P ۴۴.

[۵۴۹]. OP Cit.

[۵۵۰]. Qur'an ۱۸:۴۹.

[۵۵۱]. Qur'an ۹۹:۸.

[۵۵۲], Qur'an ۲۵:۷۰.

[۵۵۳]. Qur'an ۴:۴۰.

[۵۵۴]. Qur'an ۶:۱۶۰.

[۵۵۵]. Nahjol Balagha, Hekma ۴۱۷.

[۵۵۶]. Behar Al-Anwar, Vol ۶ P ۳۷.

[۵۵۷]. Kashfol morad P ۴۲۳.

[۵۵۸]. Qur’an ۱۱:۱۱۸ - ۱۱۹.

[۵۵۹]. Qur’an ۶۵:۱۲.

[۵۶۰]. Qur’an ۵۱:۵۶.

[۵۶۱]. Qur’an ۶۷:۲.

[۵۶۲]. Refer to Man's philosophy of creaton by Zeinol Abedin Ghorbani Lahiji and Tafsir Nemuneh, Vol ۲۲ PP ۳۸۴-۳۹۸.

[۵۶۳]. "حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِى آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ

عصيت من قبل و كنت من المفسدين"

“Until when drowning overtook him (Firon), he said: I believe that there is no god but He in whom the children of Israel believe and I am of those who submit”. [Qur’an ۱۰:۹۰].

[۵۶۴]. Kanzol Ommal, Vol ۱۵ P ۵۵۱.

[۵۶۵]. Behar Vol ۷۱ P ۲۶۳.

[۵۶۶] Nahjol Balagha Sermon ۲۰۴.

[۵۶۷]. "ذَلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا"

That is because you took the communication of Allah for a jest and the life of this world deceived you.[Qur’an ۴۵:۳۵]

[۵۶۸].

Qur’an ۳۸:۸۲-۸۳.

[۵۶۹]. Qur’an ۵۷:۲۰-۲۱.

[۵۷۰]. Nahjol Balagha, Hekma ۱۳۱.

[۵۷۱]. Behar, Vol ۷۸ P ۱۱.

[۵۷۲]. The Description of Nahjol Balagha by Ibn Abi Al-Hadid, Vol ۱۶ P ۹۱.

[۵۷۳]. Menhajol bara'a Fi Sharh Nahjol Balagha Vol ۳ P ۴۳.

[۵۷۴]. Qur’an ۲۲:۵-۷.

[۵۷۵]. Ithna Ashariyeh, P ۲۳۵.

۵۷۶-۷۱۰

[۵۷۶]. Qur’an ۸۶:۷.

[۵۷۷]. Qur’an ۳:۶.

[۵۷۸]. Qur’an ۴۶:۱۵.

[۵۷۹]. Qur’an ۱۸:۴۸.

[۵۸۰]. Qur’an ۴۲:۷.

[۵۸۱]. Saad's Odes, P ۱۲.

[۵۸۲]. The word “Moktaseb” may either mean the obtained assets or it may mean. “To earn”; The first is objective, and the second one is an infinitive (Ibn Meytham’s Description of Nahjol Balagha, Vol ۵ P ۴۵).

[۵۸۳]. (Ibn Meytham’s Description of Nahjol Balagha, Vol ۵ P ۴۵).

[۵۸۴]. Nahjol Balagha, Sermon ۳.

[۵۸۵]. Nahjol Balagha, Sermon ۲۲۴.

[۵۸۶] (Mizan Al_Hekma, Vol ۶ P ۱۸).

[۵۸۷]. Tohaf ol Oqul, P ۲۴۵.

[۵۸۸]. Behar, Vol ۷۳ P ۱۰۴.

[۵۸۹]. Qerarol Hekam, Vol ۴ P ۳۵۲.

[۵۹۰]. Qur'an ۴۵:۲۳.

[۵۹۱]. The Description of Qerarol Hekam, Vol ۳ P ۲۲۹, Vol ۲ P ۳۷۵.

There are other interpretations for these two sentences. Refer to the above Description.

[۵۹۲]. OP Cit.

[۵۹۳]. Qerarol Hekam, Vol ۵ P ۱۶۹.

[۵۹۴]. Ibn Maytham's Description of Nahjol Balagha, Vol ۵ P ۴۶.

Sa'di, too, has written the following poem:

The King of khotan gave one of the bright-minded,

Men a large piece of silk made into dress;

He wore it and kissed the ground,

And sent the king thousands thanks;

He became as happy as flower leafs,

Then he kissed the king's hand, saying:

How nice is the present of the king of khotan,

And better than that is my own shabby dress

It is better for a free man to sleep on bare ground

Than to kiss the ground

to obtain a carpet.

[۵۹۵]. Qerarol Hekam.

[۵۹۶]. Jame ol seadat, Vol ۲ P ۱۰۶.

[۵۹۷]. Behar Al-Anwar, Vol ۷۳ P ۷۸.

[۵۹۸]. OP Cit P ۱۶۸.

[۵۹۹]. Behar, Vol ۷۷ P ۶۱.

[۶۰۰]. Behar, Vol ۷۸ P ۱۳۶.

[۶۰۱]. Qerarol Hekam, Vol ۲ P ۱۴۱.

[۶۰۲]. Qur’an ۵۵:۱-۴.

[۶۰۳]. Feiz Kashani, in the fifth Volume of Almohjatol Beiza, enumerates twenty foults for language.

[۶۰۴]. OP Cit PP ۱۹۴-۱۹۹.

[۶۰۵]. OP Cit.

[۶۰۶]. OP Cit.

[۶۰۷]. Osul Kafi, Vol ۲ PP ۱۱۴-۱۳۱.

[۶۰۸]. Osul Kafe, Vol ۲ PP ۱۱۴-۱۳۱.

[۶۰۹]. Behar, Vol ۷۱ P ۲۷۴.

[۶۱۰]. Qur’an ۶۳;۹.

[۶۱۱]. Qur’an ۱۷;۲۹.

[۶۱۲]. Qur’an ۲۵:۶۷.

[۶۱۳]. Ibn Abi Al-Hadid’s Sharh Nahjol Balagha, Vol ۵ P ۴۸.

[۶۱۴]. Safinatol Behar, Vol ۲ P ۳۲۷ item Qani.

[۶۱۵]. Safinatol Behar, Vol ۲ P ۳۲۷ item Qani.

[۶۱۶]. Nahjol Balagha, Hekma ۳۴۲.

[۶۱۷]. Qur’an ۶۴:۱۵.

[۶۱۸]. Qur’an ۹۶:۶-۷.

[۶۱۹]. Ebn Abi Al-Hadid, Description of NahjoBalagha, Vol ۱۶ P ۹۸.

[۶۲۰]. Qur’an ۹:۴۹.

[۶۲۱]. Qerarol Hekam.

[۶۲۲]. Safinatol Behar, Vol ۲ P ۴۶۹.

[۶۲۳]. Loc Cit.

[۶۲۴]. Safinatol Behar, Vol ۲ P ۴۶۹.

[۶۲۵]. Sefinatol Behar, Vol ۲ P ۴۶۹.

[۶۲۶]. Behar, Vol ۷۵ P ۷۱.

[۶۲۷]. Qur’an ۵۳:۳۹.

[۶۲۸]. Qur’an ۱۷:۱۹.

[۶۲۹]. Qur’an ۲:۲۰۴.

[۶۳۰]. Qur’an ۱۸:۱۰۳-۱۰۵.

[۶۳۱]. Qerarol Hekam.

[۶۳۲]. OP Cit.

[۶۳۳]. OP Cit.

[۶۳۴]. Qerarol Hekam.

[۶۳۵]. OP Cit.

[۶۳۶]. Ibn Abi Alhadid's Sharh Nahjol Balagha, Vol ۱۶ P ۹۹.

[۶۳۷]. Qerarol Hekam (With thinking the dark sides of affairs become bright).

[۶۳۸]. Behar Al-Anwar, Vol ۷۴ P ۱۸۸.

[۶۳۹]. Behar, Vol ۷۴ P ۱۹۷.

[۶۴۰]. OP Cit P ۱۹۲.

[۶۴۱]. Qur'an ۲۵:۲۷-۲۹; in the Description of Majmaol bayan, Vol ۷ P ۱۶۶, under this verse, the viscious action of these two and the way Aghaba turned into Islam and the reason for his animosity towards Islam because of Abi's temptations and their

miserable ends are discussed. Refer to that source.

[۶۴۲]. Qerarol Hekam.

[۶۴۳]. Qerarol Hekam.

[۶۴۴]. Qur’an ۴:۱۰.

[۶۴۵]. Qur’an ۲:۱۷۴.

[۶۴۶]. Qur’an ۱۸:۴۹.

[۶۴۷]. Qur’an ۹۹:۸.

[۶۴۸]. Behar, Vol ۶۶ P۳۱۳.

[۶۴۹] . Wasael, Vol ۴ PP ۱۱۲۹- ۱۱۷۶.

[۶۵۰]. OP Cit.

[۶۵۱]. OP Cit.

[۶۵۲]. Behar, Vol ۶۶ P ۳۱۵.

[۶۵۳]. Kafi, Vol ۲ P ۳۳۱.

[۶۵۴]. Behar, Vol ۷۵ P ۳۲۰.

[۶۵۵]. Kanzol Ommal, Hadith ۷۶۰۵.

[۶۵۶]. Kafi, Vol ۲ P ۳۳۱.

[۶۵۷]. Qur’an ۳۹:۱۶-۱۷.

[۶۵۸]. Ibn Abi Al-Hadid’s Description of NhajolBalagha, Vol ۱۶ P ۱۰۲.

[۶۵۹]. OP Cit.

[۶۶۰]. Qur’an ۲۹:۴۳.

[۶۶۱]. Tuba prose, Vol ۲ P ۱۷۲.

[۶۶۲]. Rageb’s mofradat, P ۳۴۱.

[۶۶۳]. Osul Kafi, Vol ۱ P ۱۱.

[۶۶۴]. Qur’an ۲:۱۷۱.

[۶۶۵]. Raqeb's Mofradat, P ۳۴۱.

[۶۶۶]. Vasel Al-Shia, Vol ۱۱ P ۱۶۳.

[۶۶۷]. Behar, Vol ۷۸ P ۹.

[۶۶۸]. Raqeb's Mofradat, P ۳۴۲, but in Hekma's Nahjol Balagha P ۳۳۸ instead of "Al-aql aqlan" (There are two types of wisdom) the expression "Al-Elm Elman" (There are two Kinds of science) is used.

[۶۶۹]. Qerarol Hekam.

[۶۷۰]. Ibn Meytham's Nahjol Balagha, Vol ۵ P ۵۱; Ibn Abi Al-Hadid's Description of Nahjol Balagha, Vol ۱۶ P ۱۰۲.

[۶۷۱]. (Al-Nehaya, Vol ۴ P ۲۴۸)

[۶۷۲]. Qur’an ۱۲:۱۱۱.

[۶۷۳]. Nahjol Balagha, Sermon ۸۵.

[۶۷۴]. Qerarol Hekam.

[۶۷۵]. OP Cit.

[۶۷۶]. Qerarol Hekam.

[۶۷۷]. Hekma's NahjoBalagha ۲۹۷.

[۶۷۸]. Mohajatol Beiza, Vol ۵ P ۱۵.

.Kanzol Ommal, Vol ۱۵ P ۷۹۱ .[۶۷۹]

.Qerarol Hekam .[۶۸۰]

.Behar, Vol ۷۷ P ۱۶۵ .[۶۸۱]

.Mohajatol Beiza, Vol ۸ P ۲۵۰; Mostadrak Hakim Vol ۴ P ۳۰۶ .[۶۸۲]

.Tohafol Oqul, P ۳۲۴ .[۶۸۳]

.Qerarol Hekam .[۶۸۴]

.OP Cit .[۶۸۵]

.Nahjol Balagha letter No ۲۲ .[۶۸۶]

.Nahjol Balagha, Hekma ۳۷۹ .[۶۸۷]

And they say: There is nothing but our life in this world; we live and die and .[۶۸۸] .[nothing destroys us but time [Qur'an ۴۵:۲۴

The .[۶۸۹]

Unbelievers say: This is a wonderful thing. What when we are dead and have become dust? That is a far (from probable) return. We know indeed what the earth diminishes .[of them, and with Us is a writing that preserves [Qur'an ۵۰:۲-۴

[۶۹۰]. Qur'an ۲۰:۱۵.

[۶۹۱]. And whoever turns away from My reminder, his shall surely be a straitened life. .[[Qur'an ۲۰:۱۲۴

[۶۹۲]. Behar, Vol ۷۱ P ۳۳۹.

[۶۹۳]. Qur'an ۲:۱۸۹.

[۶۹۴]. Majmaol Beyan, Vol ۲ P ۲۸۲.

[۶۹۵]. Qur'an ۲۰:۱۳۲.

[۶۹۶]. Qur'an ۲۸:۸۳.

[۶۹۷]. Qur'an ۳:۱۳۷.

[۶۹۸]. Qur'an ۷:۸۴.

[۶۹۹]. Qur'an ۷:۸۶.

[۷۰۰]. Qur'an ۱۰:۳۹.

[۷۰۱]. Behar, Vol ۷۳ P ۳۵۱.

[۷۰۲]. For This refer to Safinatol Behar, The items khatm and "aqab."

[۷۰۳]. Safinatol Behar, the item "aqab."

[۷۰۴]. Safinatol Behar, the item "aqab."

[۷۰۵]. Behar, Vol ۷۷ P ۱۳۳.

[۷۰۶]. Qur'an ۱۵:۲۰.

[۷۰۷]. Tafsir Nemuneh, Vol ۹ P ۲۲.

[۷۰۸]. Qur’an ۱۱:۶.

[۷۰۹]. Wasael, Vol ۱۲ P ۵۳.

[۷۱۰]. Behar Al-Anwar, Vol ۱۰۳ P۸.

۷۱۱–۸۴۰

[۷۱۱]. Ibn Abi Al-Hadid's Description of Nahjol Balagha, Vol ۱۶ P ۱۰۴.

[۷۱۲]. Mostadrek Al-Wasael, Vol ۲ P ۶۲.

[۷۱۳]. Qerarol Hekam.

[۷۱۴]. OP Cit.

[۷۱۵]. Behar, Vol ۷۷ P ۴۷.

[۷۱۶]. Qur’an ۲۳:۷۵-۷۶.

[۷۱۷]. Qur’an ۶۷:۲۱.

[۷۱۸]. Sefinatol Behar, Vol ۲ P ۵۰۵.

[۷۱۹]. Bdhar, Vol ۷۷ P ۲۰۸.

[۷۲۰]. Nahjol Balagha , Letter No ۵۸.

[۷۲۱]. Refer to Qayyem Al-Qadir, Vol ۱ PP ۲۳۹-۲۶۶, and Tafsir of Majmaol Beyan, Vol ۱۰ P ۳۵۲; and Tafsir Nemune, Vol ۲۵ P ۱۴۰۷.

[۷۲۲]. Qerarol Hekam.

[۷۲۳]. OP Cit.

[۷۲۴]. Raqeb’s Mofradat, the item of “one”.

[۷۲۵]. Kafi, Vol ۲ P ۳۷۵.

[۷۲۶]. Mostadrakol Wesael Vol ۲ P ۶۲.

[۷۲۷]. Qerarol Hekam.

[۷۲۸]. Behar, Vol ۷۴ P ۲۷۸.

[۷۲۹]. An example is the book called masadeq Al-ekhwan by Sheikh Saduq.

[۷۳۰]. Behar, Vol ۷۴ P ۲۶۴.

[۷۳۱]. Behar, Vol ۷۴

.P ۲۶۴

[۷۳۲]. Osul Kafi, Vol ۲ PP ۳۴۴-۳۴۵ Babol Hejra.

[۷۳۳]. Osul Kafi, Vol ۲ PP ۳۴۴-۳۴۵ Babol Hejra.

[۷۳۴]. Nahjol Balagha.

[۷۳۵]. Behar, Vol ۷۴ P ۲۲۲.

[۷۳۶]. Behar, Vol ۷۲ P ۳۹۵.

[۷۳۷]. Behar, Vol ۷۴ P ۴۱۱.

[۷۳۸]. Behar, Vol ۷۴ P ۳۹۹.

[۷۳۹]. OP Cit, P ۴۰۱.

[۷۴۰]. OP Cit, P ۳۵۵.

[۷۴۱]. Kafi, Vol ۲ p ۱۷۰.

[۷۴۲]. Qur’an ۲۰:۴۳.

[۷۴۳]. Nahjol Balagha, Hekma ۳۳۳.

[۷۴۴]. Sermon ۱۹۳.

[۷۴۵]. OP Cit.

[۷۴۶]. Qur’an ۴۸:۲۹.

[۷۴۷]. Kanzol Ommal, Hadith ۷۰۱۹.

[۷۴۸]. Behar, Vol ۷۱ P ۴۲۰.

[۷۴۹]. Tanbihol Khawater, P ۳۶۰.

[۷۵۰]. Qerarol Hekam.

[۷۵۱]. Letter No. ۵۳ of NahjoBalagha.

[۷۵۲]. Al-Moajam Al-Mofahres le Alfaz Al-Hadith Al-Nabavi Vol ۶ P ۴۹۹; The twentieth Century Encyclopedia Vol ۵ P ۲۵۱, Under the item selm.

[۷۵۳]. Qeraol Hekam.

[۷۵۴]. OP Cit.

[۷۵۵]. OP Cit.

[۷۵۶]. OP Cit.

[۷۵۷]. OP Cit.

[۷۵۸]. Qeraol Hekam.

[۷۵۹]. Amali, Saduqh, P ۳۹۷.

[۷۶۰]. Qerarol Hekam.

[۷۶۱]. Safinatol Beahr, Vo ۲, item "Anger".

[۷۶۲]. Osul Kafi, Vol ۲ P ۳۰۳.

[۷۶۳]. Osul Kafi, Vol ۲ P ۳۰۳.

[۷۶۴]. Qerarol Hekam.

[۷۶۵]. OP Cit.

[۷۶۶]. OP Cit.

[۷۶۷]. OP Cit.

[۷۶۸]. Mohjatol Beiza Vol ۵ P ۳۰۷.

[۷۶۹]. Qur’an ۳:۱۳۴.

[۷۷۰]. Qerarol Hekam.

[۷۷۱]. OP Cit.

[۷۷۲]. Mohjatol Beiza, Vol ۵ P ۳۰۱-۳۰۹.

[۷۷۳]. OP Cit.

[۷۷۴]. Qerarol Hekam.

[۷۷۵]. Qur’an ۱۶:۹۰.

[۷۷۶]. Qur’an ۲:۲۳۷.

[۷۷۷]. Qerarol Hekam.

[۷۷۸]. Qerarol Hekam.

[۷۷۹]. OP Cit.

[۷۸۰]. Ibn Meytham's Descviption of Nahjol Balagha, Vol ۵ p۵۵.

[۷۸۱]. Behar Vol ۷۴, P ۱۷۷.

[۷۸۲]. OP Cit.

[۷۸۳]. Osul Kafi, Vol ۲ P ۳۶۲.

[۷۸۴]. Nahjol Balagha, Hekma ۱۱۴.

[۷۸۵]. Jameol Saadat, Vol ۱ P ۲۸۳.

[۷۸۶]. Jameol Saadat, Vol ۱ P ۲۸۳.

[۷۸۷]. Behar, Vol ۷۵ P ۹۰.

[۷۸۸]. OP Cit.

[۷۸۹]. Nahjol Balagha, Hekma ۲۴۹.

[۷۹۰]. Jameal Seaadat, Vol ۱ P ۳۸۳.

[۷۹۱]. Behar, Vol ۷۵ P ۹۱.

[۷۹۲]. Sahife Sajjadieh, Makaremol Akhlaq, twentieth suppliant.

[۷۹۳]. Refer to Seyyid Alijan's Description of

.Sahife Sajjadieh, Vol ۱ PP ۳۲۰-۳۲۲

.Ibn Meytham’s Description of Nahjol Balagha Vol ۵ P ۵۶ .[۷۹۴]

.Ibn Abi Al-Hadid’s Description of Nahjol Balagha Vol ۱۶ P ۱۱۰ .[۷۹۵]

.Behar, Vol ۷۴ PP ۹۰-۹۶-۹۸ .[۷۹۶]

.OP Cit .[۷۹۷]

.Qur’an ۱۳:۲۱ .[۷۹۸]

Nahjol Balagha, Sermon ۲۳. Similar to this statement can be seen from Imam Ali .[۷۹۹]
.(s) in the book Osul Kafi, Vol ۲ P ۱۵۴

.Nahjol Balagha, Hekma ۴۵۱ .[۸۰۰]

.Behar, Vol ۷۴ P ۱۵۷ .[۸۰۱]

.Islam's histories related to the aghth year of Islamic Era .[۸۰۲]

.Behar, Vol ۷۴ P ۱۰۰ .[۸۰۳]

.Behar, Vol ۷۴ P ۱۰۰ .[۸۰۴]

.Nahjol Balagha Letter ۵۳; Nahjol Balagha Hekma ۱۷۶ .[۸۰۵]

(Nehayat Ibn Atheer, Vol ۲ P ۵۵) .[۸۰۶]

.Nahjol Balagha, Hekma ۳۴۱; Behar, Vol ۷۵ P ۳۱۱ .[۸۰۷]

.Qerarol Hekam .[۸۰۸]

.Qur’an ۵۵:۵۹ .[۸۰۹]

.Qur’an ۱۰:۲۷ .[۸۱۰]

.Qur’an ۴۲:۴۰ .[۸۱۱]

[۸۱۲]. Nur Al-Thaqalein, Vol ۵ P ۱۹۹ – Tafsir Nemune Vol ۲۳, P ۱۷۱.

[۸۱۳]. Qur’an ۲:۱۷۷.

[۸۱۴]. Qur’an ۱۱:۶.

[۸۱۵]. Nahjol Balagha, Sermon ۹۱.

[۸۱۶]. Qur’an ۵۳:۳۹.

[۸۱۷]. Behar, Vol ۱۰۳ P ۹.

[۸۱۸]. Behra, Vol ۱۰۳ P ۱۳; Vol ۷۸ P ۳۳۹.

[۸۱۹]. Qerarol Hekam

God provides the retarded ones with sustenance,

In such a way that a hundred wise ones will wonder. [Sa’di].

[۸۲۰]. Nahjol Balagha, Hekma ۳۷۹.

[۸۲۱]. Nahjol Balagha, Hekma ۲۶۷.

[۸۲۲]. Ibn Abi Al-Hadid's Description of Nahjol Balagha, Vol ۱۶ P ۱۱۵.

[۸۲۳]. Qur’an ۱۰:۲۲-۲۳.

[۸۲۴]. Qur’an ۲۹:۶۵.

[۸۲۵]. Qur’an ۹۶:۶-۷.

[۸۲۶]. Ibn Abi Al-Hadid's Description of Nahjol Balagha, Vol ۱۶ P ۱۱۶.

[۸۲۷]. Qur’an ۱۶:۹۶-۹۷.

[۸۲۸]. Qur’an ۱۸:۴۶.

[۸۲۹]. The love of desires, of woman and sons and hoarded treasures of gold and silver

and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this

.[world; and Allah is He with Whom is the good goal of life [Qur’an ۳:۱۴

.Ibn Abi Al-Hadid's Description, Vol ۱۶ P ۱۱۶ .[۸۳۰]

.Deylami Ershad .[۸۳۱]

.Hekma's Nahjol Balagha ۱۲۱ .[۸۳۲]

.Qur’an ۲۸:۸۸ .[۸۳۳]

.Qur’an ۵۵:۲۶-۲۷ .[۸۳۴]

.Khaje Nasir Tusi's Ousaf Al-Ashraf .[۸۳۵]

.Qerarol Hekam .[۸۳۶]

.Nahjol Balagha, Letter No. ۶۹ .[۸۳۷]

.Nahjol Balagha, Sermon ۱۹۲ .[۸۳۸]

.Qerarol Hekam .[۸۳۹]

.OP Cit .[۸۴۰]

۸۴۱-۹۲۹

From the definitions which are offered for "adab" or "good manners", we have .[۸۴۱] adopted the sense: "Enjoying human virtues and good manners and adopting correct methods of life and keeping away from ethical vices" (Dehkhoda's encyclopedia, Vol ۵ PP ۱۵۴۵-۱۵۵۱, Kashshaf Istelahat Al – Fonun Vol ۱, PP-۵۴ – ۵۳. Mahmud Adel's Majmaol (Bahar, Vol ۱ PP ۵۱-۵۲

.Qerarol Hekam .[۸۴۲]

.Op Cit .[۸۴۳]

.Sefinatol Behar, Vol ۵۶۰ .[۸۴۴]

Allah has set a seal upon their hearts and upon their hearing and there is a .[۸۴۵]

.[covering over their eyes. [Qur'an ۲:۶

They have hearts with which they do not understand and they have eyes, with which they do not see, and they have ears with which they do not hear; they are cattle, nay, .[they are in worse errors; these are the heedless ones. [Qur'an ۷:۱۷۹

And as for the good land, its vegetation springs forth abundantly by the . [۸۴۶] permission of its lord, and as for that which is inferior (its herbage) Comes forth but .[scantily [Qur'an ۷:۵۸

:Sa'di, in Chapter ۷ of Golestan narrates two stories, then adds some poems .[۸۴۷]

Although the source of silver and gold is stone

;We may not find silver and gold in every stone

,The sun shines over everything in the world

Somewhere

;it makes a bag and somewhere else it creates the good-smelling leather

,When the nature of a man is good

;He will be influenced by education

No polishing will have effect

;On the iron which is a bad nature

Do not wash a dog in the seven seas

Because when it becomes wet, it becomes nastier

,If jesus's donkey is taken to Mecca

When it comes back, it is still a donkey

[۸۴۸]. Qur'an ۲۵:۶۷.

[۸۴۹]. Behar, Vol ۷۸ P ۹۹.

[۸۵۰]. Qerarol Hekam.

[۸۵۱]. In this regard refer to the book called towards the Eternal world, P ۳۵۰.

[۸۵۲]. Qerarol Hekam.

[۸۵۳]. OP Cit.

[۸۵۴]. Behar, Vol ۴۴ PP ۱۳۹-۱۴۰.

[۸۵۵]. Hekma's Nahjol Balagha, ۱۳۴.

[۸۵۶]. Behar, Vol ۷۴ P ۲۲۵.

[۸۵۷]. Nahjol Balagha, Sermon ۴۲.

[۸۵۸]. Mostadrakol Wesa'el, Vol ۲ P ۳۴۵.

[۸۵۹]. Qerarol Hekam.

[۸۶۰]. OP Cit.

[۸۶۱]. Qur’an ۱۱:۴۶.

[۸۶۲]. Assadol Qabba, Vol ۲ P ۳۳۱.

[۸۶۳] Qur'an, ۱۱:۴۶.

[۸۶۴]. Qur’an ۶۴:۱۴.

[۸۶۵]. Nahjol Balagha, Hekma ۴۴۲.

[۸۶۶]. Nahjol Balagha, Hekma ۳.

[۸۶۷]. Qur’an ۳۷:۱۷۱ – ۱۷۳.

[۸۶۸]. Qur’an ۵۸:۲۱.

[۸۶۹]. Qur’an ۹:۳۳.

[۸۷۰]. Qur’an ۲۱:۱۸.

[۸۷۱]. Nahjol Balagha, Hekma ۱۸۸.

[۸۷۲]. Behar, Vol ۷۷ P ۴۲۰.

[۸۷۳]. Qerarol Hekam.

[۸۷۴]. Behar, Vol ۵ P ۳۰۵.

[۸۷۵]. Qerarol Hekam.

[۸۷۶]. Nahjol Balagha, Sermon ۱۱۰.

[۸۷۷]. Refer to the Tafsir Borhan, Vol ۳ PP ۲۷۸-۲۷۹.

[۸۷۸]. Osul Kafi, Vol ۲ P ۱۸.

[۸۷۹]. Part of a tradition from Vol ۲ P ۶۳۹ of Osul Kafi.

[۸۸۰]. Molla Mohammad Baqir Lahijani's Description and translation of Nahjol Balagha, P ۲۸۱.

[۸۸۱]. Abdoh's Description of Nahjol Balagha, Vol ۳ P ۶۲.

[۸۸۲]. Ibn Abi Al-Hadid's Description of Nahjol Balagha, Vol ۱۶ P ۱۲۰.

[۸۸۳]. Qur'an ۲:۱۴۸.

[۸۸۴]. Qur'an ۲۳:۶۱.

[۸۸۵]. Behar, Vol ۷۴ P ۱۸۹.

[۸۸۶]. Qerarol Hekam.

[۸۸۷]. OP Cit.

[۸۸۸]. OP Cit.

[۸۸۹]. Qerarol Hekam.

[۸۹۰]. Qerarol Hekam.

[۸۹۱]. OP Cit.

[۸۹۲]. Behar, Vol ۷۸ P

.۳۵۱

[۸۹۳]. Behar, Vol ۷۸ P ۳۷۴.

[۸۹۴]. Bohayre History, P ۱۳۸ narrated from the Advice of History, Vol ۳ P ۲۴۴.

[۸۹۵]. Adapted from Sermon ۱۹۴ of Nahjol Balagha.

[۸۹۶]. Hekma's Nahjol Balagha, ۲۳۶.

[۸۹۷]. Qerarol Hekam.

[۸۹۸]. OP Cit.

[۸۹۹]. Nahjol Balagha, letter ۴۷.

[۹۰۰]. Wasa'el, Vol ۸ P ۴۸۷.

[۹۰۱]. On the neighbors' rights, Imam zeinlo abedin (s) has stated:

One of the neighbors' rights is that you should respespect him in his absence and love him in his presence and help him when he is oppressed and never try to find out his secrets and not to deisclose anything of his bad deeds and advise him if he accepts your advice and never betray him when he is in trouble and accept his blunders and forgive his guilts and sins and treat him well. Power is all God's.

[۹۰۲]. Mostadrakol Wesa'el, Vol ۲ P ۸۰.

[۹۰۳]. The biography of Imam Sadiq (s).

[۹۰۴]. Ibn Abi Al-Hadid's Description of Nahjol Balagha, Vol ۱۶ P ۱۲۱.

[۹۰۵]. An old woman came to the great Prophet (s). The Prophet (s) told her: Old ladies will not enter the paradise. Upon hearing this, the woman began crying. Then the Prophet (s) continued: the Old women become young when entering into paradise [[Mizanol Hekma, Vol ۹ P ۱۴۰].

[۹۰۶]. Kafi, Vol ۲ P ۶۶۵.

[۹۰۷]. OP Cit.

[۹۰۸]. Qerarol Hekam.

[۹۰۹]. OP Cit.

[۹۱۰]. OP Cit.

[۹۱۱]. OP Cit.

[۹۱۲]. For this refer to Almohajjah, Vol ۵ P ۲۳۱-Mizanol hekmah Vol ۹, Under the topic of jokes and laughter.

[۹۱۳]. Ale tayyeb's Description of Ali's will, P ۱۳۶; Ebn Abi Alhadid's Description, Vol ۱۶ PP ۱۲۵-۱۲۶.

[۹۱۴]. Qur'an ۳۳:۳۳.

[۹۱۵].

See, in this connection, Javadi Amoli's book called women in the mirror of dijnity and .beauty, PP ۳۳۹-۴۲۶

.Behar, Vol ۱۰۳ P ۲۵۳ .[۹۱۶]

When a father allocated his possessions equally among all his children, giving a .[۹۱۷] business firm to one child who has interest in trade, and suppling the second one who has interest in agriculture with a farmland and giving a library or publication tasks to the third child who has cultural inclinations, there is equality in his action but no .(identity (The system of women's rights in Islam P ۱۱۲

.Refer to the system of Women's Rights in Islam and women and Elections .[۹۱۸]

.The Issue of Hijab PP ۲۱۹-۲۲۱ .[۹۱۹]

Certainly we created man in the best make [Teen ۴]; They are as cattles, nay, .[۹۲۰] [they are in worse errors [Qur'an ۷:۱۹۷

Some traditions consider Ive's tempting Adam to go astray. But this is in contrast .[۹۲۱] :with the Holy Qur'an which says

But the Shaitan made an evil suggestion][Qur'an ۷:۲۰]. For this matter, see the system] .of women's Rights In islam PP ۱۱۴-۱۲۰

.Qerarol Hekam [۹۲۲]

For the differences between men's and women's human values, and political and .[۹۲۳] social rights see women's Rights in Islam by Motahhari and Javadi Amoly's Women in .the mirror of dignity

For the differences between men's and women's human values, and political and .[۹۲۴] social rights see women's Rights in Islam by Motahhari and Javadi Amoly's Women in .the mirror of dignity

.Kanzol Ommal, Vol. ۶ P. ۷۱۷ .[۹۲۵]



[۹۲۶]. Concerning this, refer to Altaratibol Edarya by Kattani, and A book at the Islamic

Management by Tagavi and Ayatollah Makarem Shirazi's Management and .commandment in Islam

Say: if your fathers and your sons... are dearer to you than Allah and His Apostle .[۹۲۷] and striving in His way, then wait till Allah brings about His command: and Allah does .[not guide the transgressing people [Qur'an ۹:۲۴

.Behar. Vol ۷۴ P ۱۳۱ .[۹۲۸]

.Behar, Vol ۷۴ P ۱۳۱ .[۹۲۹]

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

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Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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